

THE
MONTHLY JOURNAL.

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FORTY-SECOND ANNIVERSARY
OF THE
AMERICAN UNITARIAN ASSOCIATION.

THE forty-second Annual Meeting of the American Unitarian Association was held at the Hollis-street Church, Boston, on Tuesday, May 28, at nine o'clock, A.M.

The meeting having been called to order by the President, Hon. JOHN G. PALFREY, prayer was offered by Rev. JOHN H. MORISON, D.D.

The reading of the records of the last Annual Meeting was dispensed with.

The Treasurer, Mr. CHARLES C. SMITH, then read the following as his statement for the year ending April 30; and the Secretary read the report, which is appended, of the Auditing Committee appointed by the President, in accordance with the vote adopted at the last annual meeting of the Association.

1866. April 30. 1867. April 30.	To Balance, per account rendered to date . . .	\$7,638.19
	To Amount of Receipts on sundry accounts; viz., —	
	DONATIONS: From sundry persons and societies, for the general objects of the Association	\$54,827.84
	Bequest of James Hayward	18,800.00
	" Lydia S. Gale	11,000.00
	" Margaret Newman	2,062.25
	" Ellen M. Smith	1,000.00
	" Hannah Frothingham	94.00
	INDIA MISSION: Amount specially contributed for this object	87,784.09
	MEADVILLE THEOLOGICAL SCHOOL: Amount specially contributed in aid of this institution	223.05
	NEW-ENGLAND STATES: Amount specially designated for use in this section of the country for use in this section of the country	120.00
	NATIONAL CONFERENCE: Amount received toward the expenses of this Body	162.00
	MONTHLY JOURNAL: Amount received from subscriptions and sales	95.00
	MERCHANDISE: Amount received from sales of books, tracts, &c.	148.90
	EXPENSE: For sundry small items on this account	1,655.03
	PROFIT AND LOSS: For sale of old paper stock	5,098.57
	TEMPORARY INVESTMENT: Amount received from bonds, &c., held on this account	68.52
		23.97
		63,358.75
	By Amount of Payments on sundry accounts; viz., —	
	NEW-ENGLAND STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies	\$7,474.85
	MIDDLE STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies	4,991.38
	SOUTHERN STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies	2,699.49
	WESTERN STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies	10,446.83
	To aid in the purchase or erection of churches	4,350.00
	PACIFIC COAST: Amount of missionary expenses	14,796.83
	INDIA MISSION: Amount paid on this account	1,623.82
	NATIONAL CONFERENCE: Amount paid toward the expenses of its second session	4,100.03
	MEADVILLE THEOLOGICAL SCHOOL: Amount contributed in aid of this institution	303.25
	LADIES' COMMISSION ON SUNDAY - SCHOOL BOOKS: Amount of their expenses	1,500.00
	MONTHLY JOURNAL: Cost of Paper, Printing, &c.	66.40
	MERCHANDISE: Cost of Books, Stereotype Plates, &c.	9,877.99
	EXPENSE: Salary of Secretary and Assistant Secretary, cost of stationery, fuel, postage, advertising, &c.	17,450.24
		7,130.26

INTEREST: Amount received on Temporary Investments

INCOME OF GENERAL FUND

INCOME OF GRAHAM FUND

INCOME OF KENDALL FUND

INCOME OF PERKINS FUND

INCOME OF LIENOW TRUST-FUND

7,721.05
1,551.65
670.75
134.70
748.00
324.00

PROFIT AND LOSS: For sundry small items chargeable to this account

BILLS RECEIVABLE: Amount loaned sundry religious societies

GENERAL FUND: Amount invested on this account

HAYWARD FUND: Amount invested on this account

INCOME OF HAYWARD FUND: For premium on Bonds purchased for this Fund

INCOME OF LIENOW TRUST-FUND: Amount paid to the Treasurer of the Benevolent Fraternity of Churches

AID TO THEOLOGICAL STUDENTS: Amount paid for this purpose

TEMPORARY INVESTMENT: Amount paid for Bonds, &c., purchased on this account

INTEREST: For premium on the above

By balance carried to new account

1.70
3,100.00
13,300.00
20,000.00
1,375.00
324.00
400.00
60,100.00
5,568.45
1,342.53
\$177,526.22

April 30. To Balance brought down \$177,526.22

BOSTON, May 22, 1867. — The undersigned, a Committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1867, have attended to that duty, and report that it is correctly cast and properly vouched; that the cash balance in his hands on that day was \$1,342.53; that the funds held by him on account of the Association are the General Fund, amounting to \$26,400; the Hayward Fund, amounting to \$20,000; the Kendall Fund, amounting to \$2,000; the Lienow Trust Fund, amounting to \$3,300; the Perkins Fund, amounting to \$8,000; and the balance of Temporary Investments, amounting to \$23,000; and that satisfactory bonds and certificates were exhibited to us according to the above schedule, for each of these amounts.

WILLIAM H. BALDWIN.
JONATHAN BROWN, JR.

Boston, April 30, 1867.

E. and O. E.

CHARLES C. SMITH, Treasurer.

[Extract from Schedule annexed.]

Amount of General Fund \$26,400

" " Hayward Fund 20,000

" " Kendall Fund 2,000

" " Lienow Trust Fund 3,300

" " Perkins Fund 8,000

Balance of Temporary Investments 23,000

The Secretary, Rev. CHARLES LOWE, then read the following as the —

FORTY-SECOND ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

THE work of this Association, during the year which has closed, has been so nearly of the same nature as that of the previous year, and besides has been so fully reported in the Journal from month to month, that we present merely a condensed statement of our operations.

To a considerable extent, indeed, the work of the last year has been not only of the same nature with that of the one preceding, but identical with it ; for many of the movements then encouraged by our aid, absolutely required, and have received, continued assistance. This fact, by the way, deserves notice for other reasons, besides explaining thus the similarity of our work. Very many of the most important enterprises in which we are called to co-operate would be regarded as unwise experiments, but for the reasonable assurance, that this co-operation and substantial help would be continued longer than a single year; and thus, to a large extent, every appropriation of one year necessitates a similar appropriation the next. This consideration illustrates two things, — first, the importance of steady contributions from the churches; and, second, the necessity which is felt by the Committee of reserving something unappropriated from the resources of the year.

AID TO SOCIETIES.

Fifty-eight organized societies have, during the year, been aided by appropriations of money.

Sometimes this has been in the way of a contribution towards the minister's salary; in which case the policy has been adopted, wherever it has been practicable, of requiring, as a partial equivalent, that the minister shall give a certain portion of his time to missionary work, under the direction of this Association. This plan has often been found to result in much good, without

essentially impairing the value of the assistance to the society aided. Especially has this been so where the congregations, during the minister's absence, have conducted the religious exercises by themselves. In several cases, this active participation, on the part of the laymen, in the service of the church, has been the means of awakening a fresh interest, and so has produced happy results.

Many of the societies that have been aided by us in the support of their minister, are of recent establishment, and offer reasonable assurance that they will be self-sustaining in a very short time. Others will always require aid, but are so favorably situated for influence, that it has been deemed wise to afford them help. A very considerable number are so dependent on this assistance, that they would be seriously affected, if not compelled to suspend services, if the aid should be withdrawn.

Again, in many instances, the assistance rendered has been for the purpose of enabling the society to build or enlarge their church. We think few years have shown greater activity among the societies of our denomination, in the way of thus increasing their church accommodations; and great liberality has been shown by the parishes in raising money for this purpose. We have encouraged this activity to a reasonable extent by our co-operation; believing that all this expenditure, if judiciously made, is a permanent increase of the wealth and strength of the denomination. Whenever money has been thus appropriated for church building or enlargement, it has been given with a condition, that it shall revert to the Association if ever the building shall cease to be used for a Unitarian church.

GENERAL MISSIONARY WORK.

Besides this aid to organized societies, we have attempted general missionary work; by which preaching has been afforded at the cost, and under the direction, of this Association, in *one hundred and twenty-six* different towns or cities in which no Unitarian organization existed.

This work has been done, in part, by the regular missionaries of our Association; in part by the ministers towards whose support the Association has contributed (as already explained), on condition of their performing such missionary service; and in part by ministers whom we have expressly engaged with reference to some particular appeal.

Eighteen missionaries have been in the employ of the Association, and, either wholly or in part, supported by its funds for three months and upwards, during the year. And, besides these, *eighty-six* of our ministers have been similarly employed for a shorter period of service.

This kind of general missionary work has been engaged in with care. Usually, it has been only in places to which we have been directed by some special knowledge of the field; and we have been guided in continuing it by the reports of the missionaries themselves. The results have been very encouraging. Of course, in many cases, no immediate visible fruit has appeared; but there has rarely been an instance in which the missionary has not reported a favorable hearing, and expressed a satisfaction with the work. In a very large number of instances, an earnest desire has been awakened and expressed for some arrangement by which such services could be occasionally repeated. In *eight* of these places thus visited, a permanent organization has already been formed; and in more than *thirty*, we have been assured, that a good society could be counted on, if they could have a suitable minister, and temporary assistance from our funds.

The principal field of our operations has been the New-England, Middle, and Western States. Each of these three divisions has peculiarities of its own, on which it would be interesting to dwell; but, for the purposes of this report, it has seemed sufficient to include all in this general summary of our operations. It is in these sections that our principal work will continue to be. If we seem to give more prominence in the remainder of our report to other localities, it is because the work in these just referred to is so great, that we do not attempt to give it in detail.

WORK IN THE SOUTH.

Our work in the South, though inconsiderable in extent, has been very encouraging. We issued a few tracts for freedmen, and have distributed them somewhat widely. The readiness with which they have everywhere been welcomed has led us to propose a more extensive circulation of these, and the preparation of a larger variety. It has been gratifying to find among the colored people, of whatever denominational name, no such prejudice as would prevent them from welcoming our thoughts merely through objection to our name. And we have constant testimony to show, that our general views of religion and life commend themselves even to those among them who differ widely from us on some points of theological doctrine. Not many weeks ago, a leading bishop of the African Methodist Church, when Unitarians were spoken of in his presence as infidels, — knowing, as he did, how true our denomination has always been to the gospel principles of humanity, as shown by the experience of his own people, — replied, “Give me a *humane* infidelity, rather than a so-called Christianity that is *inhumane*.” Wherever our ministers or teachers have gone, they have found among the colored preachers and colored people a warm, Christian welcome. There seems to be open to us in this direction a wide and ready field. We have been kept from it chiefly by the more pressing demand elsewhere. But we anticipate an increasing call for work in the South, either independently or in connection with other denominations, which we shall not be able to refuse. Nor is our opportunity among the colored population alone. The work of Miss Amy M. Bradley, whom we, in connection with the Soldiers’ Memorial Society, have employed as missionary in Wilmington, N.C., illustrates what can be done probably in every city of the South. Wilmington was selected by us for accidental reasons, not by any means as being more promising than any other place. She went, an entire stranger, in January of the present year. She has now a day school, numbering one hundred and twelve pupils (chiefly

white); an industrial school, numbering fifty-four pupils; and a Sunday school, numbering ninety-eight pupils. She distributes our papers and tracts, and has so won the confidence of the people, that some of the leading citizens have given pecuniary help to her school.

PACIFIC COAST

We have till recently continued to employ Rev. Charles G. Ames, as our missionary in California. He has now, however, succeeded in making his ministry self-supporting, and writes with confident assurance, that if the Association will lend again the same aid to others, which it afforded him, it would be easy to multiply self-supporting societies in that State. Earnest requests have come also from Oregon, representing the opportunity to be very great; but thus far the men have not been found to enter upon the work.

FOREIGN MISSIONS.

The India mission has been aided during the year by a generous bequest, and the Committee have been enabled to increase somewhat the amount appropriated to it. They have assumed a considerable part of the salary of Rev. William Roberts in Madras; have contributed to the expense of the mission in Salem and Secunderabad; and have, besides, made extra appropriations for the working of the printing-press, and for the other uses of the mission.

In Mr. Dall's Mission School, two hundred and sixty-three boys come every day under his direct religious instruction. His school for girls (established some time before Miss Carpenter's noble mission on behalf of the women of India) has had reasonable success. It now numbers forty pupils. Besides these, he has what he calls his "Vernacular School," and his "School of Useful Arts."

In addition to his work in Calcutta, Mr. Dall has made extensive journeys at his own charges, and has thus opened important communications with influential men in various parts of the

country, to whom he sends our books and tracts, or else by letter explains our views of religious doctrine in answer to their inquiries.

The Hindoo mind is evidently, in a very great measure, prepared to receive our views. Orthodox missionaries have confessed that India must be converted "through Unitarianism," as the first step towards what they deem the evangelical faith. As one of them expresses it, "Christianity must run the ordeal of Unitarianism in India." Miss Carpenter, of whose visit Mr. Dall has always written with great cordiality and satisfaction, wrote to him just before her departure, "I am more and more satisfied, that the Hindoos, as a body, will never embrace Trinitarian Christianity; but I see they are not opposed to the simple teachings of Christ."

The Committee have commissioned Mr. George Ryan, at his request, as missionary in Buenos Ayres, in South America. No report has yet been received from him; but he represents the opportunity to be very good.

PUBLICATIONS.

We have published, during the year, the following books: The Service of Sorrow, by Miss L. P. Hale; The Translations and Notes, by Professor Noyes, of Job, The Psalms, Proverbs, Ecclesiastes, Canticles; Dr. Nichols's Hours with the Evangelists; Dr. Clarke's work on the Doctrine of Forgiveness.

We have now in press a volume of Sermons, by Rev. Dr. Bellows, being a reprint of the volume entitled "Restatement of Christian Doctrine;" an abridgment, by C. E. Norton, Esq., of Professor Norton's Genuineness of the Gospels.

The Committee appointed to prepare a Hymn and Tune Book have given a great amount of labor to their work, and are nearly ready to report. We hope soon to be able to announce it as ready for publication.

We have also published twenty-three new tracts, and have circulated some fifty-three thousand copies of these and the older tracts of the Association. Our publications have been given, on application, to thirty-eight public libraries. •

An important change of policy, in this department of our work, has been adopted during the year. The prices of our books have been reduced to an exceedingly low rate. The aim was thereby to increase their circulation, and so to make as effective as possible this important agency. The plan has not been long enough in operation fairly to test its worth; but the increased call for our books, especially from other denominations, induced by advertisements in various religious papers, has, we believe, already justified the change. We feel greatly the need of two classes of publications in addition to our present list, viz., 1. Books of a practical character, such as religious biographies and the like; and, 2. Short, plain, vigorous tracts, both doctrinal and practical, suited for circulation among a class of people to whom our present series appear too elaborate and scholarly. We invite the attention of the writers in our denomination to this pressing want.

THE LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS.

The Ladies' Commission on Sunday-school Books have continued their work with the co-operation of this Board, and have recently given its results in a new catalogue, containing five hundred and seventy-three books, recommended to families and schools. They have examined nineteen hundred volumes; and the selection has been made with the greatest care, every book recommended having been read by at least five persons of the Commission.

BUILDING IN CHAUNCY STREET.

The use of rooms in our building has been given to the Sunday-school Society, and other rooms have been rented by the Christian-Register Association and the Monthly Religious Magazine.

THEOLOGICAL EDUCATION.

Besides the usual appropriations in aid of students in the theological schools at Cambridge and Meadville, the sum of fifteen hundred dollars was given to the Beneficiary Fund of the Mead-

ville School, at a time when this assistance was represented to be almost essential, in order to enable the needy students to continue their course. And other small amounts have been voted in aid of those preparing for the ministry elsewhere than in our theological schools.

In this connection, we have to repeat the statement of the last report, that the most imperative need of our denomination and of our cause is an increased supply of able, earnest ministers, full of the spirit of Christ, and thoroughly consecrated to their work.

We have encouraged lay preaching in several instances, and believe that this can be made a very valuable instrumentality. But, however extensively this may be tried, it will hardly lessen the demand for a regular ministry; and it is a thing which should now seriously occupy the thoughts of the denomination, how best to supply this demand.

LOCAL CONFERENCES.

The organization of Local Conferences has been regarded with much interest by this Board, and they look with great confidence to this new movement as a help to the efficiency of our missionary work. There has been entire harmony between the Conferences and this Association,—so much so, that, without the slightest interference of either with the perfect independence of the other, they are working almost as a part of one system. The Conferences have taken the charge of the work of raising money for the Association, and in every way have given to it cordial support; and, on the other hand, the Association has gladly availed itself of their counsel, and sought to co-operate with them in every way in missionary work.

As yet, the organization is far from being satisfactorily accomplished; but what has been already done is exceedingly gratifying, and is an assurance of more. We have deemed the whole subject to be so important, that we beg to submit it as one of the principal topics for general discussion at this annual meeting.

AMENDMENTS TO THE BY-LAWS.

The Board, in obedience to the instructions at the last annual meeting, have considered the amendments to the by-laws then proposed by Rev. Dr. Stebbins; and would recommend their adoption by the Association, with two slight alterations, to which, they understand, the mover of the amendments agrees, viz., in Art. 4, third line, after the word "choose," insert the words "from their number;" and, in the fifth line, after the word "treasurer," strike out "who shall be, *ex officio*, members of the Executive Committee."

In concluding this report, we have only to say, that there seems to us never to have been more ample encouragement to our work, nor grander opportunity, than is now presented to us. What we have been enabled to do with the means intrusted to us by the denomination is little compared with what we have seen the opportunity to do if the means had been at hand.

We earnestly pray that nothing may hinder our denomination from fulfilling the part to which it is thus manifestly called.

The PRESIDENT then announced, as the first business in order, the consideration of the amendments to the By-laws, proposed at the last annual meeting by Rev. Dr. Stebbins, and recommended for adoption in the report of the Executive Committee.*

Rev. JOHN A. BUCKINGHAM said he was sorry the Committee had not given some reason for the proposed change.

Hon. THOMAS D. ELIOT called the attention of the Chair to Art. 7, which provided that any amendment proposed at one annual meeting might be adopted at the next, and inquired whether the amendment thus proposed was itself subject to amendment.

* These amendments were printed in the May number of this Journal, page 184.

The PRESIDENT stated that he had given the question careful consideration, and was of the opinion, that the amendment to the amendment was competent to be made by the Committee who had reported upon it. The President understood the provision in the by-laws was intended to call attention to the proposed amendment, in order that such amendment, and all matters pertaining to it, might be considered between the two meetings; and that, upon the final consideration of the amendment, any thing germane to the subject might be incorporated therein, or any objectionable feature stricken out. Furthermore, the amendments having been proposed by a committee, they were before the Association for action, precisely like any other recommendation from a committee.

In answer to a question by Rev. Dr. CLARKE, in regard to the purpose of the amendment, the Chair stated that the obvious meaning of the amendment to the amendment was this: The original language of the amendment would permit the Executive Committee to choose officers from outside its own number, which probably was not the intention of the mover.

The amendment proposed by the Executive Committee was carried.

Mr. ELIOT said he felt some reluctance in proposing an alteration of an amendment which had been the subject of consideration by the original mover and the Committee; but he desired to call the notice of the Association to one result, which, it seemed to him, would follow from its adoption. Art. 1 stated the object of the Association to be to diffuse the knowledge and promote the interests of pure Christianity throughout the country. This included the adoption of all proper means which the Executive Committee should see fit to adopt. And the fourth Article, as it now stood, contemplated that action, and provided that the Executive Committee should have charge of all the business and interests of the Association. The proposed amendment put in charge of the Executive Committee all the *business* interests of the Association, leaving the other interests of so much more magnitude unprovided for. Mr. Eliot called the attention

of the Association to this fact, with a view to remedying the difficulty.

Rev. Dr. STEBBINS supposed that the absence of the word "and" was a mistake on the part of the printer. He intended in drawing up the original resolution to retain the word "and."

On motion of Mr. ELIOT, the word "and" was inserted between the words "business" and "interests."

Mr. CHARLES C. SMITH said that a practical difficulty might arise in regard to filling vacancies occasioned by death or resignation, unless the phraseology of the amendment to Art. 3 was slightly changed, and he moved to amend the amendment, by striking out, in the last line but one, the word "only," and inserting the words "the official term of;" and, in the last line, striking out the words "be chosen," and inserting the word "expire," making the amendment read, "and thereafter the official term of one-third (or six members) of the Executive Committee shall expire annually."

This amendment was adopted.

Rev. Dr. GANNETT said there were one or two obvious objections to the proposed amendments. He thought the President of the Association should be chosen by the Association. The President represented the dignity, authority, prestige, and influence of the Association; and it seemed proper to him, that he should be chosen by the body at large. He should be a man known throughout the country. The Association had been signally blessed in having at its head a man who was known from Maine to New Orleans, in connection with all that was honorable, true, philanthropic, and good. Such a man was always wanted at the head of the institution. He did not believe that the President should be merely a working-man. It seemed to him that the laboring oar should not be put into his hands, but that a gentleman should be put in the office who was known throughout the country, and whose name would inspire respect, if not draw confidence to the institution.

Rev. Dr. STEBBINS explained the reasons which compelled him to offer the amendments. He thought they would commend

themselves obviously to the mind of the Association. He objected to the Association being compelled to choose an executive committee of twenty every year. It could not be done except by previous complicated arrangement, and use of printed ballots. He had known the officers of the Association to be chosen by three written ballots. By the amendment, only six were to be chosen each year, which would obviate this difficulty. The second reason for the proposed amendment was, that the Executive Committee were supposed to know better than the Association who the really capable, earnest, working men were. So far as the President was concerned, there would be no difficulty, in each annual meeting, of having some person on the Executive Committee who should, in the minds of every individual, be expected to be the President of the Association.

REV. EDWARD C. TOWNE said he was surprised that no other reasons were given for the change in the constitution, which, for simplicity and efficiency, had been proved to be of the highest order. So far as the difficulty of voting was concerned, printed ballots had already come into use in the Association. He did not doubt the superior wisdom of the Executive Committee, and saw no reason for instituting comparison between them and the Association. He desired, with Dr. Gannett, that all should have an opportunity to vote for the President and officers of the Association.

He thought the Executive Committee did not exist chiefly to watch over vested interests. It was not chiefly a conservative body. It was expected to take up the work Providence gave it to do, and to do that work. Three years was a long time in the age in which we lived, and changes very great were witnessed in a shorter period than that. He thought there was no man connected with the institution who did not cordially desire, that there should be placed upon the Board the best men for doing the work Providence gave us to do. Previous executive committees had borne this in mind; they had considered themselves as not occupying positions of honor, but positions of labor; and, if they could not perform the labor, they had willingly withdrawn.

Mr. Towne alluded to the spirit manifested by the older

members of the denomination toward one portion of the body, especially of an inquiring mood of mind, and related the instance of a prominent member of the denomination, who, feeling himself not in sympathy with his congregation, laid aside his armor, that another man might take his place. It was our duty to see that the best counsel was taken for the Liberal cause, and to take such measures as would best answer for carrying forward the work. He feared that the result of the amendments would be, that less interest would be felt in the elections, which would be a strong objection to the amendments. There ought to be more interest in the meetings of the Association, and the life-members ought to participate in the business meetings; and their work ought not to be diminished or made easier for them.

Rev. Dr. STEBBINS rose to a personal explanation in regard to something which Mr. Towne had referred to in his remarks; to which Mr. TOWNE replied, that he had intended no insinuation, but simply made a statement by way of illustration.

Mr. WARREN SAWYER said he would call the attention of the Association back to the amendments. He sympathized with the objections offered against the new plan, and did not approve of the proposed changes. He believed the by-laws of an association like this should be as simple as possible. The By-laws had frequently operated to restrict the working of the Society. The speaker proposed to lay the proposed amendments upon the table, and submitted the following in their place: Articles 1 and 2 to remain as now. Art. 3 to be condensed to read, "The officers shall be a President, two Vice-Presidents, a Secretary and Treasurer, and fourteen Directors, six of whom, at least, shall be laymen. These officers shall be chosen by ballot at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead." In Art. 4, after the words "annual meetings," to insert "to appoint one or more assistant-secretaries." He expressed the hope that the day was not far distant when additional secretaries would be appointed in the South and the West. And lastly, in Art. 5, to strike out the words "corporation at the annual meeting," and insert "executive committee;" and, in Art. 6, to strike out "at

nine o'clock, A.M.," leaving the article, "The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at such time and place in the city of Boston as the Executive Committee may appoint."

Rev. EDWARD E. HALE suggested that this whole matter be laid over till the next year. He agreed with Mr. Towne and Dr. Gannett, that a very important change was proposed in the organization, which involved its democratic character in the proposed restriction upon the action of the Association. The Association had asked explanations of the Executive Committee, and all the explanation that was given was a statement from one of the members of that Committee, that he did not approve of it. There had been no argument made in favor of it by the Executive Committee, and the Society was not prepared to act upon it at this time. Nothing would be lost by a postponement; and he therefore moved, that the whole matter be referred to the Executive Committee to report upon next year, and that Mr. Sawyer's amendment be entered as an amendment to be considered the next year.

Rev. Dr. CLARKE suggested that amendments offered by any other persons be included in the motion.

Rev. Mr. TOWNE inquired, if, in the opinion of the Chair, an amendment would come up next year for discussion, if not definitely introduced this year.

The PRESIDENT replied, that any amendment which was germane to the subject would be in order next year.

The motion of Mr. Hale was then carried.

Mr. HALE gave notice, that, at the next meeting, he should move such an amendment to the By-laws as would reduce the number of the Executive Committee to nine members.

The PRESIDENT stated, that the business now in order was the election of officers; that, at the last meeting of the corporation, the President was authorized to appoint a committee of three to nominate a list of officers for the ensuing year. That committee was composed of Rev. Alonzo Hill, D.D.; Rev. Rufus P. Stebbins, D.D.; and Hon. E. R. Hoar.

Rev. Dr. HILL presented the report of the Nominating Committee, as follows: The Committee were all present at a meeting in this city, taking pains to come from their distant homes, and several facts were made known to them at that meeting. In the first place, several gentlemen positively declined re-election, among them the excellent President who presided over the Association. It was also stated to them, that there were several of those who were elected members of the Committee, who were unable to attend the meetings. It was suggested also, that it was very desirable that the clergymen elected should be pastors of parishes. Accordingly, the Committee had nominated the following names, which were presented for the consideration of the meeting:—

EXECUTIVE COMMITTEE.

President — Hon. Thomas D. Eliot; *Vice-Presidents* — Henry P. Kidder, Hon. Seth Padelford; *Secretary* — Rev. Charles Lowe; *Assistant-Secretary* — George W. Fox; *Treasurer* — Charles C. Smith; *Directors* — Rev. Rush R. Shippen, Rev. Eli Fay, Rev. George H. Hepworth, Rev. Warren H. Cudworth, Rev. Benjamin H. Bailey, Rev. Grindall Reynolds, Hon. John A. Andrew, William Crosby, Warren Sawyer, George O. Shattuck, Rev. William G. Eliot, D.D., Rev. Samuel Osgood, D.D., Rev. Carlton A. Staples, Rev. John F. W. Ware.

Hon. E. R. Hoar, Rev. Dr. Hill, Rev. A. B. Muzzey, and Rev. J. A. Buckingham were appointed a committee to collect, sort, and count the votes.

Mr. BAILEY said, that, with all gratitude to those who had placed his name on the list of officers, he must positively decline the honor.

Hon. SETH PADELFOED moved that the President be authorized to appoint an Auditing Committee, to audit the Treasurer's accounts for the ensuing year.

This motion was carried.

Rev. GEORGE H. HEPWORTH then rose, and offered the following resolutions:—

Resolved, That every year confirms the wisdom of the founders of this Association, in availing themselves of every form of movement for the diffusion of truth.

Resolved, That the Executive Board has the full sympathy of the Society, when it attempts, by the press, by organizing education, by the ministry at large, or by "whatever other measures," to propagate religious truth, as fully as when it attempts this by the pulpit or church extension.

Mr. HEPWORTH then spoke as follows :—

I have been desired to offer this resolution, and I am glad to give it my hearty support, because I think it strikes at the root of some of the recent movements connected with the denomination. The importance of the field opened by these resolutions cannot be overrated. As a denomination, we have always held ourselves aloof from this kind of movement; but I think recent events have changed our dreams, and we are now willing to work in that kind of harness in which other denominations have been so successful. We have hitherto worked only through regular channels, and therefore have not increased our body as we ought. I believe one-half of the community in the East and in the West are thoroughly in sympathy with the spirit of Unitarianism; and if, by any means whatever, we can touch the right spring, we shall increase our boundaries as we do not dream of to-day. There is a large class of the community which is migratory in its habits, in its religion, and in its morality; and it is our duty to reach this class of people. I believe the only way to vitalize the denomination is to throw ourselves out into this kind of missionary effort. There are tens of thousands of people who can be reached by such effort, who are beyond the regular ministrations of the pulpit. We must throw out our feelers into the great community at large; and, when we have hired all the halls in the country and put our ministers in them, we shall see our churches crowded with people, and the borders of our denomination immensely enlarged.

Mr. Hepworth related his experiences in Chicago, where he preached in the Crosby Opera House to audiences entirely filling the hall, one of the vast galleries of which would contain all the Unitarians of that city. He believed that the same success

would attend similar ministrations throughout the country ; and closed by saying, that, if the Unitarian denomination would only carry on the work which had been so grandly begun, it would not be many months before we should have a new life, and should assert ourselves as a denomination, and accomplish more good than we have ever hoped for or thought of. It was to call attention to the necessity and duty of labor in this direction that he had offered his resolution.

REV. EDWARD E. HALE addressed the meeting as follows : —

I am sincerely glad this resolution has been offered. I hope it may not be considered as a regular anniversary-week resolution, but as one which has a good deal to do with the active missionary work of this body. I beg the Association to understand, that, in the words of this resolution, with gratitude for the past, there is recognized a policy for the future, which policy has not been adopted by our denomination. Those who hear me are acquainted with the action of the American Board of Commissioners for Foreign Missions. Now, the question involved in these resolutions has very much disturbed the action of that Board. Their missionaries in the East and in the West found, that the education of the young was the most direct way for them to bring Christianity to bear upon the hearts of the people ; and the work of education went forward with immense spirit and success, in the operations of the American Board, until it proved, in their great missionary meeting, that there were people who thought this money was contributed to save the souls of grown people, and not to educate the hearts and minds of children ; and there has been no greater difficulty than the question, whether those operations were, or were not, to be confined to preaching the gospel. Take the appropriation for Corinth. Is it not doing as much good as an appropriation that should sustain a preacher for a year, standing in his pulpit at half-past ten in the morning and three in the afternoon, with a congregation of fifty-six in the morning and seventy-two in the afternoon, coming in to preach in the morning a sermon that he wrote thir-

teen years ago, and in the afternoon another that he wrote seventeen years ago? And yet, are we not ourselves so given over to this affection for the black-case sermons at half-past ten and three, that, when we look at our annual or monthly report, we are in the habit of counting up the number of new pulpits we have established, as representing the progress of our work, instead of asking how much ground has been harrowed, and how much seed has been sown, which is to raise the people who will listen to the ministrations of future pulpits, twelve or twenty years to come.

I wish that, within this week, some religious man, used to education, — some man who knows what the New-England system of education is, — who is acquainted with the wonderful system inaugurated by our friend Barnard, would come to Mr. Lowe, and offer his services to establish a ministry at large. Mobile, Charleston, many of these Southern cities, require such ministrations, — cities where you could not get twenty people together to hear the most distinguished preacher of our body. I wish that the next report might show, that, in ten cities of the South, you have established ministers at large. I do not care whether those ministries are sustained by ministers or laymen or lay-women. I say you are ploughing the ground, and scattering the seed, out of which your future harvests are to spring.

There are gentlemen here who will speak of this India mission, of which you know nothing. Do you expect that brother Dall is going to convert India, or that a thousand missionaries could convert India, by the sermon process? It is a waste of the investment to send men there to work only on Sunday, and to keep them in their studies, writing their sermons, for the six days that follow. You are to convert India by introducing Christian civilization to it; by industrial schools; by the lifting up the people, by whatever method of Christian nurture, into a higher life. I do not say this in any criticism upon what the Executive Committee has done. I think the Committee has been in advance of the Unitarian denomination.

I have observed, in conversation with people who ought to know better, that they are in the habit of weighing results by the

number of churches established in the preceding year or decade. They say we have three hundred and ten churches organized where we had two hundred and sixty-seven organized before ; or some such frip-frap as that. I do wish we could go back to the way in which the apostles worked, in which every Christian apostle has worked, working on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, to the lay work in which we can welcome unordained ministers just as well as those few who come and ask for ordination for God's service. The way to bring ministers into the pulpit is to give young people something to do for their fellow-beings in the cause of Christ, and to the honor of his name. You will have volunteers enough when you show there is work, and hard work, to do ; but when you only show that you have got a room in Cambridge, and a hundred or two dollars for somebody who will go there and learn a little Greek and a good deal less Hebrew, you will find very few volunteers.

Mr. Hale closed by introducing Rev. Henry Blanchard, of Brooklyn, Long Island.

Mr. BLANCHARD said that his experience in Brooklyn had led him to agree with the remarks of the two preceding speakers. He desired to call the attention of the Association to the necessity of consecrating a good deal of its time and money in the way of publishing books, newspapers, and tracts, illustrating this necessity by alluding to a Congregational minister of his acquaintance, who had been liberalized by reading the works of Channing and Dewey. The liberal publications would find their way into a great many places where the ministers could not go. The people would read, when they would not listen to a minister ; and he therefore believed, that it would be wise to spend more money in this direction, though a hundred places were calling for ministers to be sent them. He also alluded to the necessity for free churches, where people could feel that they were welcome, without being compelled to pay largely for the privilege of attending divine worship.

Mr. WILLIAM T. BRIGHAM offered the following resolution as an amendment to those under discussion :—

Resolved, That the Executive Committee of the present year be requested to pay special attention to the interests of the India mission.

Mr. Brigham said it seemed to him that the sermon mania was not the only one which affected the Unitarian body. He thought it was characterized by a selfishness that was not to be found in the more sectarian denominations. The direction to go and preach the gospel to all the world was narrowed down, in the Unitarian translation, to build fine churches, employ orators for ministers, and pay opera singers to translate into heathen gibberish those hymns intended for the praise of God. Although the first article of the By-laws declared that the object of the Association was to promote Christianity throughout the country, its meaning was wider. Our country was the whole world. In the matter of missions, we should look upon the reactions which they produce upon us here. Converts were brought into other churches in large numbers by missionary work. The speaker thought the time had come for the Unitarian denomination to think of its missionaries who were abroad, and take measures to strengthen their hands. The Roman Catholics never sent missionaries alone; but, when they sent out a missionary, they always supported him. Mr. Brigham alluded to Mr. Dall's mission in India, where he was almost entirely without support and without sympathy. He had seen missionary work in all parts of the world, but he knew of no missionary whose influence and labor were productive of so much good as those of Mr. Dall. Mr. Dall was paying the expense of trips to distant portions of the country, as well as the rent of the building which he occupied, out of his salary. It was with a view of calling the attention of the meeting to this mission, and the necessity of strengthening and sustaining it, that the resolution was offered.

Rev. Dr. GANNETT introduced the following resolution, to be laid over till the next meeting:—

Resolved, That the first article of the By-laws be amended, by inserting, after the word "country," the words "and elsewhere," or such equivalent words as the Executive Committee may prefer.

Dr. Gannett defended the course of the Executive Committee, in regard to the India mission, and stated that the Committee would naturally feel restricted by the language of the first Article, which limited their labors to this country.

Alluding to the Hayward Fund, he stated that there was a discrepancy between the disposition to be made of the fund, and the language of the first Article; that although the income of that fund must be applied to the India mission, such application would be contrary to the letter of the Article which he had quoted.

Rev. CHARLES LOWE alluded to a statement made by Mr. Brigham, that no official notification had been sent to Mr. Dall of the Hayward bequest, and explained the duties of the Secretary in regard to official communications. He had informed Mr. Dall, in a private letter, of the nature of Mr. Hayward's bequest.

Rev. JOHN RUTHER, lately arrived from India, was then called upon, and addressed the meeting.

Mr. Ruther said that he had lately arrived from Calcutta, where he had had an opportunity of witnessing the working of Mr. Dall's mission. Mr. Dall's influence was felt not only in Calcutta, but throughout Hindostan. When leaving Calcutta, Mr. Dall said to him, "I am weak and weary; but I say nothing to our Association, because I expect, from month to month, they will write and tell me of better things; that the hearts of the American people are in the cause, — that their eyes are waiting anxiously to see our results. No such communications have yet come to me, and I ask you to represent our mission in America."

The speaker said he had travelled in various parts of the country in which Mr. Dall was located, and that, in every place he visited, the influence of Mr. Dall's mission was felt. The other denominations had resorted to various measures to awaken an interest in the people, in some instances attaching a pecuniary reward to attendance upon their schools. They were compelled to do this, because, without these inducements, the people would not attend their ministrations. With Mr. Dall the case was widely different. They attended his schools, and took a lively

interest in his teachings. The effect of his administrations had been to create a widely increasing desire among the people to receive the benefit of his instructions, and to embrace the Unitarian faith.

Miss Carpenter's visit was alluded to; and the speaker stated that the result of her visit to India would remain for years to come. He believed that nothing but liberal Christianity would redeem India from the chains that bound her. Mr. Dall has been laboring twelve months in India, with insufficient accommodations, and in an unhealthy situation; and it seemed important that something should be done to better support Mr. Dall, and enable him to accomplish the great good which he might accomplish, if properly seconded in his efforts by the Unitarian organization. There were a hundred and eighty-two million people there, pleading for education and enlightenment; and their pleading should not be disregarded by the Association.

The resolutions were then laid upon the table, in order to hear the report of the committee appointed to collect, sort, and count the votes. The committee reported, that one hundred and eighty-one votes were cast, and the following list of officers was elected for the ensuing year:—

EXECUTIVE COMMITTEE.

Hon. THOMAS D. ELIOT	<i>President.</i>
HENRY P. KIDDER	} <i>Vice-Presidents.</i>
Hon. SETH PADEL FORD	
Rev. CHARLES LOWE	<i>Secretary.</i>
GEORGE W. FOX	<i>Assistant Secretary.</i>
CHARLES C. SMITH	<i>Treasurer.</i>

Directors.

Rev. RUSH R. SHIPPEN.	Rev. GRINDALL REYNOLDS.
Rev. ELI FAY.	Hon. JOHN A. ANDREW.
Rev. GEO. H. HEPWORTH.	WILLIAM CROSBY.
Rev. WARREN H. CUDWORTH.	WARREN SAWYER.
Rev. EDMUND B. WILLSON.	GEORGE O. SHATTUCK.
Rev. WILLIAM G. ELIOT, D.D.	<i>St. Louis, Mo.</i>
Rev. SAMUEL OSGOOD, D.D.	<i>New York.</i>
Rev. CARLTON A. STAPLES	<i>Milwaukee, Wis.</i>
Rev. JOHN F. W. WARE	<i>Baltimore, Md.</i>

Mr. ELIOT, on taking the chair, addressed the Association as follows:—

My friends, I really do not know what to say; but I will begin by saying, that this action of the Association has been wholly without my knowledge, except that, as I left the room to-day, I heard my name spoken. From the remarks which have been made by the chairman of your Committee, in presenting his report, I suppose there has been some diversity of sentiment. I do not know how you have been divided. I know you have put me here without my asking, and you must take me as I am. If I can aid you, I will do it with all my heart. You must aid me, or I cannot but fail in this position. If there has been such diversity of sentiment as would, in the judgment of any of the friends of the cause, make it seem unsafe that we should go on without another trial, it ought to be had. All that is unknown to me. All that I do know is, that I am here now, at your request, to endeavour to conduct, as best I may, as President of this Association, the affairs of the Association during the coming year. You have placed upon me a duty which is full of responsibility; and, whether it may be in my power so to discharge it as to carry on the work as it should be carried on, I do not know. The only pledge that I can make is, that I will do my best.

It was said by the late President of the Association, this morning, that, inasmuch as this was a business meeting, he did not propose to occupy your time with any remarks. It was said by another gentleman, some time afterwards, that this Society had been exceedingly fortunate, during the past two years, in the fact, that it had at its head one who had been known the country over as a man who has stood in the vanguard for the right, whether in matters of religion, or other questions that have been before the country. Another gentleman said he hoped he should have it in his power to vote for the same gentleman for President. My friends, with all my heart I could have wished that that remark could have been carried out; and I know perfectly well, if it were not for the fact that our distinguished President declined further to hold that position, there would

have been no dissenting voice, but that, with one voice, as with one heart, the President of the past would have been the President of the future. The necessity has been laid upon you to make another selection, and in that selection we have gone thus far. Let us, from now until the next time when it shall be our duty to elect a presiding officer, endeavor so to work, and so co-operate with each other, that the work of the Association may be carried on to distinguished success.

The resolutions were then taken from the table, and the consideration of the subject was resumed.

Rev. Mr. TOWNE asked that the question on the resolutions be divided, and that the vote be taken upon the resolution relating to the India mission separately. He did not propose to vote either for or against the resolution; but he felt that the matter had better be left to the discretion of the Executive Committee, if the gentleman who introduced the resolution should see fit to withdraw it. There was a technical objection to instructing the Committee in regard to this matter, which could not be removed at the present meeting. Furthermore, there might be a diversity of opinion among the members in regard to the propriety of an extension of Mr. Dall's work; and the Association ought not, without a full consideration of the subject, to instruct the Executive Committee in regard to that mission.

It was suggested, that the resolutions of Mr. Hepworth be put together, which, by common consent, was agreed to; and the resolutions were carried, as was also that offered by Mr. Brigham.

The amendment of Rev. Dr. Gannett was laid over, to be acted on at the next annual meeting.

Mr. C. C. SMITH called attention to the fifth Article of the By-laws, requiring the Association, at each annual meeting, to fix the salary of the Secretary, and stated that on several previous occasions this matter had been referred to the Executive Committee with full power. He therefore moved that the

Executive Committee be authorized to fix the salary of the Secretary at such sum as they should deem expedient.

This motion was carried.

Rev. E. E. HALE said, as part of the proposed amendment, it was suggested that the number of assistant secretaries might not be limited. He did not know that any motion was necessary; but he should like to suggest, that, in the opinion of this meeting, the Executive Committee would be justified in appointing a Western Secretary at Chicago.

Rev. Dr. NEWELL moved that the thanks of the Association be presented to the late President, for his able, efficient, and satisfactory services as President of the Association.

This motion was adopted unanimously.

Rev. Mr. TOWNE said, that one of the most important topics referred to in the report of the Executive Committee, and suggested as a topic for special consideration, had not been taken notice of. He had prepared resolutions in regard to that matter, and would take the liberty of moving them at this time.

Resolved, That the Executive Committee be requested to institute, or cause to be instituted, by a commission selected for that purpose, an inquiry into the condition and needs of education for the ministry of liberal faith, and present a report upon the same to our people, at as early a day as possible.

Resolved, That young men and women, moved by an earnest and pure spirit of devotion to truth, love, and holiness, ought to be made welcome to the privileges of our schools, and to all the opportunities of our ministry, without reference to the opinions, which, in the exercise of a good conscience towards God and towards man, they may wish to hold and teach.

Resolved, That now, as never before, does the great work of liberal evangelization in America summon our young men and women to put on the armor of liberal culture, and press into the great strife of free faith and pure religion, against superstition, ignorance, and vice.

Mr. Towne said, as the hour was late, he would not attempt to support these resolutions, as he had desired to do, by a few remarks upon the topics referred to, unless it was the desire that

there should be a discussion upon them; and he merely offered them to take the sense of the Association.

Rev. JOHN T. SARGENT seconded the resolutions.

Rev. CAZNEAU PALFREY, D.D., said he would ask that the resolutions be divided. It seemed to him there was something in that second resolution that might call up objection in the minds of some persons who were willing to vote for the other resolutions. If he understood the resolution aright, it pledged the Association to encourage any young man or woman in the promulgation of any opinions they might understand to be true. He would not endeavor to silence any person who wished to promulgate the opinions he honestly believed to be true; but whether he should encourage him or help him in so doing, would depend upon whether he considered the opinions true and good himself.

Rev. Dr. STEBBINS moved that the resolutions be laid upon the table; which motion was adopted.

Rev. Dr. COLLIER desired to know the effect of the motion: whether there was to be any other session of the Association, where the resolutions could be discussed.

The President stated there was to be no such meeting.

Rev. Dr. COLLIER then moved a reconsideration of the vote whereby the resolutions were laid upon the table; which was carried.

Rev. Mr. TOWNE then spoke as follows: I am willing to confine myself to five or three minutes, in presenting this subject. I wish to reply to the suggestion in regard to the second resolution. I carefully avoided any such phraseology as the gentleman used in referring to that resolution; and, if I had used such phraseology, I do not see that the adoption of the resolution would have implicated any body in any thing but the general principle of liberty,—of sustaining those who attempt to be Christian ministers, yet cannot find societies glad to accept of their services. The question has come up, in the action of the Executive Committee this past year, whether a man, who had conscientious scruples in regard to the communion, should be employed in the services of the Association; and I think the first judgment acted upon was, that such a man could not be em-

ployed, but that afterwards that was reconsidered, and that the employment he was willing to take was given to him. Now, my resolution contemplates only this, that, when the Secretary or Assistant Secretary of the Association know of a society (and I could speak of one within twelve miles of Boston) that does not want the communion, and know of a minister that does not wish to administer the communion, it is proper that he, as the officer of this Association, should put that man into communication with that society. The Association has no authority to indorse anybody. The single question for consideration is, Are the young men, that come here asking to be received into the ministry, to be given the cold shoulder by the representatives of this body? I ask not that we open the door to all men who honestly believe something or other to be true; but, if we see that these young men and young women are devoted to a true and holy life, and if we believe that, in the exercise of a good conscience towards God and man, they adopt those opinions, that the executive officers of this Association shall be the medium of finding work for them to do.

The parishes that are springing up, especially in the West, desire absolute liberty. They may adopt in full the theology of conservative Unitarianism; but they would rather have no society at all, than one the platform of which is not absolutely free. That resolution only asks that we shall instruct and authorize our executive body to represent the liberty which is demanded by the time. It does not authorize them to receive, welcome, and send out anybody who believes something or other honestly.

Rev. Dr. PALFREY.—It raises a very novel feeling in me, to be put in the position of an opponent of the largest liberty. I go for the largest liberty,—for the liberty of every man to express freely and openly the opinions to which he has conscientiously arrived; but there is another liberty which I claim for myself, and that is, the liberty of declining to co-operate in the promulgation of an opinion which I believe to be dangerous and injurious. As I said before, my conception of the second resolution was got from the hearing of it read; and my

hearing is none of the best. It is possible that I did not take in the full force of it. I accept brother Towne's explanation of it; but it did seem to me that it pledged the Unitarian Association to help any young person in the publication of any vagary that might, by any means, find its way into his head; and, if that was the meaning, I should not vote in the affirmative on that resolution. I had no intention of making any caricature of any resolution. I thought I was giving a fair statement of it.

REV. RUSH R. SHIPPEN. — I am desirous simply to understand more precisely the purport of the first resolution. I am reluctant to demand another speech from our brother Towne, but I should like to know whether it contemplates instructing the Executive Committee to institute an inquisition in regard to the students of the Harvard Divinity School.

REV. MR. SARGENT. — It is manifest to this Association, that this question and this resolution are opening that tender question of freedom of speech and the liberty of the pulpit, through which the Unitarian denomination underwent so vital a shudder some twenty years ago, consequent upon the recognition of Theodore Parker. That was the crisis which unhorsed me professionally in this State; and I am content to be, as I am, outside of the denomination, although a life-member of the Association. We have got to meet this question somehow. It is on this issue that the denomination finds itself now sundered and split in twain from head to foot, with conservatism on one side and radicalism on the other. I think I will hazard the prophecy, that the radicals will have it in the end.

There was one point in the resolutions upon which I would say a single word, — the recognition of the right of young women to come forward as students in theology. That is a very broad and delicate question to many here, even liberal Christians; but it would ill become us to take exception to the claim of any intelligent, cultured woman to enter the pulpit, when we enter the same pulpit with our silk gowns. I cannot conceive of any valid objection against the teaching of an intelligent, well-educated woman, which should be felt for a moment.

REV. FRANCIS TIFFANY. — The first resolutions that were

brought up this morning awakened a democratic feeling in those who are gathered together here. They showed that the spirit of those present is, that they wish to have things in their own hands. If they like a certain individual for President, thinking that he has done his work well, they like to vote for him again. If they don't like one, they want to feel that they have it in their power to remove him. Whenever such things are suffered to go into a close corporation, there is a difficulty about getting at them. Why should not the same spirit lead us to desire, when we send out men to proclaim the truth, to know something about the education and influence of these men? There is no spirit of inquisition going about to divinity schools, and trying to find some fault there, intended or demanded; and it is unfair to bring such a charge. The resolution simply requests the Executive Committee to institute an inquiry into the condition and needs of education for the ministry of liberal faith, and present a report of the same at an early day. We are interested in these young men, and it is proper that we should know something about their education and influence. Again: if the Unitarian Association is to consist of men of wide differences of opinion, the democratic principle demands, that the young man, who embraces truths strong and dear to him, shall have as good opportunities as those who embrace truths from which he dissents. Why is it not fit that we should have a report made us on the divinity schools, and that we should extend the right hand of fellowship to all who are striving to come to sincere convictions? We shall have to do so, if we are to remain an Association, composed of men of different opinions; we shall have to endorse the young men that go out; and whether this Association shall remain together or not, depends entirely upon the fact of whether we can co-operate in this way. An enforced union, where only one side can bring out opinions, is not the true union we want to see.

REV. DR. COLLIER. — I think there can be no serious objection to the first resolution, and no serious objection to the third. The second, I see very serious objections to. "That young men and women, moved by an earnest and pure spirit of devo-

tion to truth, love, and holiness, ought to be made welcome to the privileges of our schools," I see no objection to ; but when we add, as Unitarians called together in convention, and contemplating the work before us as a Christian body, that we invite those persons "to all the opportunities of our ministers, without reference to the opinions which, in the exercise of a good conscience towards God and man, they may wish to hold and teach," it is a very serious thing. With a good conscience toward God and toward man, they may wish to teach that Christianity has not the divine sanction and authority ; they may desire to teach that there is no blessing and bread of life in the ordinances of the Christian Church ; they may desire to hold and teach that Brahmaism is just as good as Christianity ; that Confucius knew as much of God and righteousness as the disciples of Jesus Christ. If I understand it, this is not the object of this organization. We are here as a body of Christians, not as a body of free-thinkers. I wish to say this once for all : that, within the pale of the Christian Church, I know no right wing and no left wing ; and it is one of the saddest things that falls upon my ear, that among Christian ministers there are conservatives and radicals : but there are certain limitations, and I know of none but Jesus Christ and Him crucified. When a man stands upon the platform of Jesus Christ, his lordship and leadership, he is upon my platform, and upon the only platform upon which a Unitarian Christian can stand ; and can we here, as a body of Unitarian Christians, invite to our ministry and our work men who, with all honesty and integrity of thought, may hold whatever opinions they please, and endorse their teachings ? I think brother Palfrey's spiritual insight caught the key of these resolutions. It is asking us to endorse all manner of teaching, Christian and heathen. For one I will endorse all Christian teaching, and trample under the foot of my most honest conviction all other teaching. Put in Jesus Christ, and you may put in every thing or leave out every thing else. Let us acknowledge the lordship and leadership of Him who is the author of our salvation, and who has given us the privilege of thinking freely and of acting righteously.

Mrs. CAROLINE H. DALL.—As a member of this Association, may I claim the privilege of saying a few words in regard to these resolutions: I will admit always, and for ever, the leadership of Christ, but never the lordship; and it seems to me that the framers of that resolution did not understand the force of their own words. You are just as much called upon by them to authorize Calvinism as the rationalistic teaching you would object to.

Hon. SETH PADELFOED.—I have heard considerable discussion at our various meetings, particularly the one at Syracuse, and have been pained to see the same subject introduced in the same manner. For one, rather than have a Church without a Bible, and a Christianity without Christ, I prefer to turn round the circle, and join our orthodox brethren, who preach nothing but Christ and him crucified. I move that this subject be laid upon the table. We have got to meet this question, and we may as well meet it at this time as at any other.

The motion to lay the resolutions on the table was carried, and the meeting then adjourned.

EVENING MEETING.

The Music Hall was completely filled at an early hour, the platform being occupied by many prominent laymen and ministers.

Prayer was offered by Rev. GEORGE E. ELLIS, D.D., after which the first hymn on the programme, beginning "Thou, whose almighty word," was sung by the audience.

REMARKS BY THE PRESIDENT.

The President, Hon. THOMAS D. ELIOT, then spoke as follows:—

Members of the Unitarian Association, —When I unwittingly, and perhaps unwisely, undertook to perform the duties devolving upon the office of your President, I did not count among those duties that which I am called upon now to discharge. I fear that I should have shrunk from its performance, and I don't know that I should not have found strength enough to do that thing which it is wise for us at times to do, — not to forget that wise injunction, "Thou shalt say no." But "no" was not said; and I am here before you, friends, to-night, to introduce the speakers who will, from various stand-points, give to us their experiences. I do not know that I regret it: for, although it is a formidable sight I have before me, it has its compensations; and I prefer to dwell upon them, and let go for a few minutes the fear of the kind faces that I have before me.

For the first time, I believe, it has been found that the needs of the occasion require a prolongation of the meeting of our Association, ordinarily held in the day. That has been always, as you know, a business meeting, although, when the ordinary routine of business had been performed, it has been customary for us to listen to friends from various parts of the country, while briefly they have stated to us those opinions upon which they were desirous to be heard, and declared to us the interests of the society, in the various places from which they have come. But it has been found, that that was not enough for the time; because, in good truth, we have been born into new life, and we are called, upon new occasions, to discharge new duties, in new ways. Never before, in the history of our denomination, has there been such life manifested, and never before in the history of our Church have opportunities presented themselves here, there, and everywhere, demanding attention. The opportunity must not be permitted to go by unused, but must be held on to until it shall bless us.

I have before me a letter from Henry D. Sedgwick, Esq., of New York, written in reply to an invitation to be present, and address this meeting, as representative of that section. I want to read a few sentences from it, that it may furnish a text for a word or two from me. He says:—

"The movement now going on, in which the Association has so important an agency, is one which every layman, if he cannot study as carefully, should at least follow as intently, as ordained ministers of religion. Whether and how far there can be a church, in the broad but true sense of the word, not only without a bishop, not only even without a detailed creed, but without any compromise of individual independence of faith, and yet with no wavering, weakening, or essential indefiniteness of faith, and cohesive and steadily progressive, is a problem, the solution of which, I think, is still in the future, but which has for me an interest proportionate to its profound importance. If this problem can be solved in a way satisfactory to the friends of absolute religious freedom, yet so that all its conditions can be maintained, it will, I think, follow, at last and *at least*, that liberal Christianity will divide the world with the Greek and Roman Churches, as republican institutions seem likely to do with despotism."

Yes, will more than divide the world ; and, when the count shall, in the remote future, be made, there will be found a larger and a better portion upon the side of freedom of religious opinion. Now, if this is the work in which this denomination is called upon to take part, and if the solution of that problem depends upon our actions, ministers and laymen, we are called upon to see to it, that, while we have no definite creed, we have the largest liberty. We cannot think alike, but we can act together. We can act under the Father's eye, and resting upon the arm of the Master. We can act unitedly and together. My friends, if we are to succeed in the work which the good God seems to be opening to us now ; if we are not too weak to do that which He, in his providence, assigns as our work upon the earth, — we must see to it, that, while upon the one hand we discard the creed, we do not, upon the other, refuse hearty, warm, cordial fellowship to those with whom possibly we may be found to differ. In this country there is a demand for Unitarian preaching, for that faith in which we live. There are thousands; hundreds of thousands, of men and women, young and mature, in this broad land of ours, that are waiting, that are anxiously waiting, for the word which we believe we can declare to them. The unchurched and the churchless in all our cities wait to be called together. Here, in this city of yours, during the last few months,

you have had evidence that you need but to say "come," and the multitudes respond with all their hearts to the invitation. In the West, the facts are just the same. In the large cities of the West, in the rural districts of the West, there are found those who are waiting for the doctrines which here in our churches, Sunday after Sunday, are proclaimed. Shall they hear the word, or shall they not? Now, my friends, we have here to-night to speak to us those who have interested themselves in the East, in the South, and in the West; and they propose to say to us what, from their various homes, they have found it in their hearts to say. Our success will depend upon the earnestness with which we undertake this work that is put upon us. Failure may come: it is our fault. Success can be controlled: it is our duty.

Without, at this time, stopping to detain you longer, I propose to call upon one of our friends present, who will speak to you from a New-England stand-point, — who will tell you what the Unitarian denomination has to do here. I will introduce to you Rev. William P. Tilden, of Boston.

ADDRESS BY REV. WILLIAM P. TILDEN.

Mr. TILDEN said he had been asked to say a word of his missionary work during a part of the year past, and of the general work as seen from the standpoint of that brief experience. He spoke of his labors in Lebanon, N.H., — of the organization of a new Unitarian Society there, formed by the admirable union of Universalists and Unitarians, now under the pastoral care of Rev. Judson Fisher, who seemed to have been providentially fitted for that particular field of labor. He gave a brief account of a few weeks spent in Laconia, N.H., where a new liberal society had been formed, now in charge of Rev. Mr. Gorman, and read extracts from a letter written by one of the society, speaking in enthusiastic terms of their prospects, and of the high regard in which their pastor was held by those privileged to enjoy his ministry. The origin of the new society at Melrose was also referred to, and the enthusiasm shown by that little band of earnest workers. Extracts were read from a

note the speaker had recently received from one of this little flock, telling of the hopeful signs of interest and progress, and closing with this refreshing declaration: "If the Association will not help us, then we must work the harder; for we never *never* will give up while all things look so hopeful."

[We have not a full report of this part of Mr. Tilden's, address; but the facts were substantially the same as contained in his report, published in the Journal for February.]

These facts, said the speaker, only show how much more might be done, if we had only the men and the means to prosecute this good work as it deserves. Only last Sunday, I went to Rutland, Vt., for the Unitarian Association, to minister to a little band who had gathered there. It seems that the Lake-Champlain Conference had started a missionary movement in Rutland; and the Association, to aid it, had contributed, for one Sunday, to the supply of the pulpit. It was a very stormy day. The rain came down in torrents, and yet the little engine-house in which we gathered (the only place that could be got) was tolerably well-filled, and an excellent spirit prevailed. When I got into the cars to come away the next morning, a gentleman came to me, and talked with the utmost earnestness of the interest he felt in that movement. He said he had lived there ten years, and had come to the conclusion, that, unless a liberal church could be established there, he should take his family and move away. He could not stand it; and as he talked to me of the need, for himself and his children, of Christian truth, such as they could believe in, and apply to their own heart and life, tears, good, manly tears, came into his eyes, and emotion, deep and heartfelt, trembled on his lips. And that is the feeling, I doubt not, of many in these places, who must have rational doctrines, to which their minds and hearts can respond, or their souls will perish with hunger.

One of the most cheering signs of the times which I have observed, in my brief missionary labor, has been in the fact,

that this Macedonian call, coming from all quarters, for help, is really not a call for old-fashioned controversial preaching. It is a call for the living gospel; it is a call for the application of positive Christian truth to the minds and hearts of the people. I am more and more persuaded of this. I was foolish enough last week, knowing I was going up to Rutland, to write a sermon on liberal Christianity. I have no doubt the people were somewhat interested in it; but I came away with the feeling, that it was the last sermon I would ever preach on liberal Christianity. We don't want the *name*; we want the *thing*. It is no matter whether you give it a name or not. It is better not to give it a name, because there are prejudices against that; but we want the great principles of liberal Christianity preached. Dr. Furness said, after the great Emancipation Act, he had a lot of anti-slavery sermons that he would be glad to sell: he had no further use for them. We might put up at auction all our sermons on liberal Christianity, and go out into the world and preach the truth as it is in Jesus, — that great truth, which brings home to the heart the fatherhood of God: sin its own sorrow: holiness its own sweet and blessed reward: the kingdom of heaven within: they the true sons of God who are led by the Spirit of God: the intimate connection between this world and that which is to come. That is what we want, what the people are waiting for, I verily believe. They are all coming to feel, more and more, that —

“ 'Tis life of which our souls are scant;
O life, life, life, for which we pant,
More life, and richer, that we want.”

That preacher of the floating Bethel, who, when asked whether he belonged to high or low church, said, “It depended on the tide,” spoke wisely; because, whether our church be high or low in spiritual condition, the only high or low church about which we need to be anxious, — that does depend upon the spiritual tide. Let the tide of faith and hope and zeal for God's great work of redeeming love, die out in any church, and soon the slimy rocks of unbelief, and the stagnant flats of indifference, begin to appear, to bear witness of its exhausted

life. But let the tides of a new, fresh zeal for God, right, truth, duty, and practical religion, flow into the church, just as we are beginning to feel it now; and soon the slimy rocks are covered, the stagnant pools are purified, and the church flooded with the life that makes religious worship a blessed privilege, and religious work a sacred joy. And let us remember, friends, that just as the tides of the ocean are not lifted by any mechanical appliances on the earth, but by attractive forces in the heavens, so this spiritual tide that we are beginning to feel now, lifting and refreshing us, is lifted only by the heavenly orbs; and as we would see our church progress, and the cause of God's truth go forward, we must, as the very first duty, seek to open our hearts more fully to this uplifting and attractive influence from God, His Christ, His Spirit, His holy angels, that will lift this flood, and pour it into all our hearts and homes and churches, and, overflowing them, pass out into the broad world, a refreshing and invigorating flood. And the more we get of this life, the more readily and freely will money and men flow in for the accomplishment of our work.

The PRESIDENT said:—

There are some in this house who remember, a good many years ago, when the Rev. Mr. Sparks, then a young man and a young minister, went to preach, away from his home, at the South, in Baltimore. The sermon which heralded his preaching was delivered by Dr. Channing, and it was the key-note of Unitarian Christianity. It was the battle-cry of Unitarianism also; and although since that time we have had some Bull Runs, we have had more Gettysburgs; and I believe, if we continue in our work, we shall, before we have passed away, find the day when the surrender will be made, and we shall command the country. You remember the earnest manner in which Dr. Sparks preached the word. Since that time we have had one and another who have filled his place, and since that day the circumstances of his parish and his people, and of the state, have changed; and now one is there who left us a few years since, and who is here to-night to speak to you of his Maryland. I take pleasure in introducing to you Rev. John Ware, of Baltimore.

ADDRESS OF REV. JOHN F. W. WARE.

Mr. WARE spoke as follows : —

My old friends, I am embarrassed as I stand before you to-night, for many reasons. Among others, because I have reason to believe that my most worthy and excellent friend, the Rev. Mr. Israel, of Wilmington, Del., will speak in this house to-morrow evening, more especially of the work which we, in that more southern part of the land, are endeavoring to do; and I feel that I am to-night somewhat cooped up to a mere personal statement, which I make to you with the greatest reluctance, and only because I have been again and again asked to do it. It will be almost impossible to give to a New-England audience any adequate idea of the peculiar state of society, of thought, of religion, in the portion of the country which has so long been under influences unlike those known here at home. I find the community not given to independent thought, nor to much generous culture. I find a community timid as to things new in faith, in politics, in society. I find them traditional in all things, — a community hard to be got at, a community not easily to be moved in the direction in which we believe the truth lies. Against Unitarianism I find the strongest and most singular prejudices; and I may surprise you when I say, that I think the strongest prejudice against Unitarianism at the South is against the name, and not against the thing. My church goes throughout Baltimore by the name of the “unbelieving church.” Gentlemen of other denominations (there are many who have been most kind and courteous to me, and helped me greatly in the work I have endeavored to do) have said to me, “This thing which you are telling the people of this city, and which you call Unitarianism, is a very different thing from what we supposed Unitarianism to be; and had you come into this city, without the name, and taken the largest hall in it, you would have had the greatest audience of any man within the city limits.” This has been repeated to me again and

again: it has been said to me by those who have come from other denominations and joined ours; it has been said to me by those who never will join ours, but who have imbibed some liberal opinions, and are most anxious to see liberal Christianity succeed in the city. There is a prejudice against the faith; but the prejudice against the faith disappears the moment the people find out what the faith is.

The other day, Dr. Ellis, of Charlestown, was to spend two or three weeks in Baltimore, and said he would give me a labor of love. I knew of a little band of farmers, living six miles out of the limits of the city, one of whom had requested me to go out to his house and speak in his parlor, saying, "I suppose I am good for half-a-dozen neighbors to hear you;" and I had proposed at some time to accept his invitation. I sent word to them, that on Sunday I would come out and tell them what we Unitarians really believed. On Sunday morning I drove out to this little place, and, in getting to it, I had to cross a ford, for we don't indulge any oftener than is absolutely necessary in the luxury of bridges; and I found that a little chapel, which would hold about a hundred persons, had been secured by my friends, and that there were gathered together from the neighborhood some fifty or sixty persons of all denominations, some of them never having heard a Unitarian speak before. I preached to them that morning; and, when I got through, a leading man of the neighborhood came to me, and said, "Is it not possible for you to come out to us next Sunday?" and a gentleman came forward, saying, "I have control of this building, and it is at your service for Sunday morning services so long as you choose to hold them." There were present eight different denominations; and I was told, as they separated, that there was not a second opinion among them as to what they had heard that day. They were surprised to find, that the Unitarian, dreaded, feared, hated, as he is there, believed in the same Jesus Christ in whom they placed their hopes, and I think it was because of that they so earnestly appealed to me to come again next Sunday, or send somebody else. My friend Israel has been out there once.

Now, my friends, I want a colleague. I need somebody to

help me out there. Our Saviour showed that he did not intend that his disciples should go out singly : he sent them out two by two. I want a man to come and stand by my side. I want a man to do missionary work in the city and out of the city ; for there, six miles out of the city, can be drawn together, every Sunday, a congregation of at least one hundred souls, if I can find a man to come and assist me, and preach to them, or let me preach to them, and stand in my place and preach. I have grown into a conviction, that our Unitarian faith can get through those prejudices, and into the ears of the people ; and, when it has got into the ears of the people, God will get it into their hearts. When this Unitarian faith of ours once gets at the people, they cannot, and they will not, desire to withstand its influence. A prominent gentleman in the city, not of our faith, but deeply interested in the operations of another denomination, though sadly grieved at their want of liberality, said to me, " What you Unitarians need to do here is to get your young men together, take the funds which I understand you are endeavoring to raise at the North for various purposes, find out what are the circuits of the Methodist ministers, and follow on the track of those preachers. Don't let your young men go to the hotels ; don't let your young men expect to fare sumptuously every day ; let them go, as the Methodist preacher does, and inquire who is worthy, and there enter and abide. These Methodist preachers have their regular appointments, preaching two Sundays in the month. Let your young men take the vacant Sundays, and then pass on to the next place, and they will not have gone through this State of Maryland before they will have taken the power out of their forerunners, and the people will rise as a man to embrace this truth of yours, which I am confident the people wait for."

Now, Mr. President and friends, I have been endeavoring, in my poor way, to get at the people. I have a most splendid cathedral in which I preach, but it is a building in which I cannot be heard ; and there are hundreds of outsiders who would gladly be insiders, if they could hear the word. I have taken, at different times during the last winter, two halls in different

sections of the city; and, while giving a course of lectures on Sunday evenings, which have been largely attended by other denominations, I have used these different halls, to test the applicability of the truth which so many people say is for respectable people; to test whether or no I was wrong in my belief, that this faith is adapted to the people, and what the people want.

I will not dwell upon the particulars at all; but let me say this: The other day I received a message from a person whose name was entirely unknown to me, requesting me to go and see him. The messenger said he was far gone in disease. I went, and found a gentleman, thoroughly educated, a graduate of Trinity College, Dublin, who had been in this country for many years. Brought up in the Catholic Church, and early becoming dissatisfied with the Catholic faith, having for years been in search of something which should respond to his own inward convictions, he told me that he had been led, by the advertisement he saw in the newspapers, to go one Sunday and hear me at the hall, and that there he heard words such as he had been searching after in all these years; and he found that there was one person at least, and one faith, that was in accord with him; and, finding that sudden disease had stricken him down, and feeling the need of comfort, he ventured to send for me; and I have had the most delightful intercourse with one of the most cultivated men I have ever known, — brought out of the Catholic Church by his own thought, and become a Unitarian believer; and one of his first statements was this: "There are in this city thousands of men, young men and older men, who are in the same position with myself; and, only did they dare to do it, they would be at your side, and numbered under your faith."

We have had considerable trouble in our city about running Sunday cars; and we have had a pretty free fight over it, — a tolerably tough fight. I never dreamed of any such organization as I found there was arrayed against this matter of running Sunday cars. Every kind of epithet was heaped upon me, when it was found I had taken up the gauntlet which the other clergymen had thrown down. By a heavy vote, the city was

carried in favor of cars upon Sunday. I had made up my mind, if we carried the day, the first thing I would do, would be to take my stand in the park, and preach to the people. You must know I have not yet fallen into the characteristic of the people of the city in which I dwell, who think that what they have is better than any thing else; but they have got a park that beats any thing I ever dreamed of. It is a most beautiful park. God has kept it in one family these many years, and at last put it into the hands of the man who put it into the possession of the city. I wish you could see what an exquisite public ground it is. I determined it should be consecrated to our purpose; and I had a little feeling, that I would like to get the start of some of my friends on the other side of the question. Some of those who knew of the characteristics of the people of Baltimore said, that I would have trouble; that I little understood the elements of the lower classes; and, if I undertook to speak in the park, I should find I could not do it.

The second Sunday I went out with a great deal of fear and trembling. I don't think I ever felt as I did that afternoon. I took my stand upon the outer step of the music pavilion, and said, "I propose to hold divine service, commencing with a hymn." I had a friend at my side, of another denomination, who led the singing; the hymn was sung, and I made a prayer; there was another hymn, and I began my discourse. Before me there stood a packed crowd, composed mostly of young men I had never seen before; some fourteen of them were all the people of my own congregation present, for I took the pains to count them. Before me and around me, and even behind me, stood this crowd of men; for women had not ventured to come, because it was an experiment, and they did not know how it was going to turn out. I began, went on, and finished; and a more respectful, earnest, eager, and devout assemblage does not meet in any church of Christ to worship God in any town or city on this continent. One man was heard to say, before the service commenced, he had come out "to hear that infidel." A great many had come with that kind of curiosity; but, whatever was the feeling with which they came, they stood it out until the last amen

was uttered, and then quietly dispersed. That has been the character of my congregations in the park at Baltimore on the Sunday afternoons since. We have been driven off from the place where we held the first meeting, because other denominations made trouble about it, and we have been obliged to take another place ; but there, in this exquisite temple God has builded for us in the open air, with nothing to sit upon, these people of all denominations, — these people, who never go inside a church, come and listen and go away, taking with them tracts which we were undertaking to distribute, but found it a work of supererogation, for they were taken from us before we had an opportunity to distribute them : and individuals are seen, after the services, sitting under the trees reading their tracts ; and I heard of a little encounter between two young men who had got the last tract, who, after a heated discussion in regard to it, came to terms, and said, “ Let us both have it, and go and sit under the trees and read it together.”

We have not got men : we have not got all the material we want, that we need at this crisis ; for I am sure the country is awake on this subject. I don't believe that this is a mere spasm of excitement. In my home we sometimes are made sad by words of doubt coming from this part of the country. You have had what proves to be a splendid success in regard to your theatre this winter ; but many persons say to me, “ the *people* were not there.” Well, the people have been at my theatre, and I believe the people can be reached, and that the people are waiting to hear ; and, when they hear, they will be with us in spirit and in life. But we have not got men to go where they are wanted, and we must use other means to reach them ; and, although my excellent friend, the Secretary of this Association, would tell you how much I bore him on this subject, I am going to bore you to make you comprehend our wants in this direction.

I think, as a denomination, we have a most terrible prejudice against the *tract* ; but the tract is the thing for to-day's work : we have not got men to send where they are needed ; but we have got the brain and the heart, and the press that shall print what brain and heart have written, to send true words broadcast

throughout the land. I do beseech those of you who have got brain and heart not to keep back, but to give us short and pithy essays upon religious truth, life, duty, God, Christ, heaven, that we may spread the truth among those who are waiting to receive it. We do want them terribly, we who are on the outskirts, that we may have them to send where we cannot go, — that we may have them to supplement what little work we ourselves are able to do. I am sure there is no such certain way of doing the work God has put into our hands, as by having a proper kind of practical and doctrinal tract to distribute through the land.

I was troubled when I came into the city, because almost the first thing I heard was, that the preaching at the theatre was over. Is it possible that you are going to allow a thing which you call so splendid a success, to drop where it is? Are you not, now that you have sounded your trumpet and marshalled your forces, going to carry them forward to the victory? Is there not to be something organized out of what you have done? I learned during the war, and my faith to-day is, that the moment of the turn in the tide of the national successes was that moment when it was found that the old, imperfect system of army organizations would not answer the demand of the day; that each separate battalion might be perfectly well drilled, but, unless all were brought into one compact whole, and marshalled for one grand end, success could not be gained. We, friends, may do as well as we can do, in our separate spheres of duty; we may do, perfectly, separate acts; but unless those acts shall be organized, and there shall be a power coming out of them which shall finish the work and carry it on to successful completion, all the previous work is in vain: and what I want to see done now, and what I hope we shall do — after having, in various ways, told the people we are alive; after believing that we are alive — is so to organize our vitality, that we shall make an impression upon the community, lasting, and such as will redound not to the triumph of our particular “ism,” but which shall redound to the glory of our God and the success of the great truths which Jesus Christ — whether you call him Lord or Leader, or whether Lord and Leader, as I believe Jesus Christ both Lord

and Leader, — came into the world to teach, and died that he might sanctify.

After the audience had sung the hymn beginning “Come, kingdom of our God,” the PRESIDENT said : —

I shall have the pleasure to introduce to you now a gentleman who has taken active part in public affairs in our North-western States, and who now comes to us from Tennessee, to speak to us of affairs concerning our faith there. I have now the pleasure of introducing Hon. J. W. North.

SPEECH OF HON. JOHN W. NORTH.

Judge NORTH then spoke as follows : —

Ladies and Gentlemen of the Association : If the gentleman who preceded me should feel embarrassment in appearing before you this evening, perhaps after you hear me you may comprehend my embarrassment in standing where I do to-night. Here are gentlemen all around me, accustomed to represent the interests of your Church; and they tell you of the inviting field that everywhere appears to call for effort, labor, and helpful interest. I chance to come from a field where, in one sense, I may say there is desolation, and where the want is great. When you will contemplate for a moment the circumstances of that field; when you will consider the character of the people, their institutions, and their great want, — I must let these facts appeal to you for one effort in their behalf.

You have all seen accounts from Tennessee. You are doubtless familiar with the census in regard to that State, showing how many there are there that need instruction; and you all know how a wide population of colored people have been thrown upon the hands of Christendom, to be educated and brought up to their position of manhood and womanhood, enlightened, and taught the way of life. In East Tennessee, a place distinguished for its loyalty through all the storms and conflicts of the late war, the people stood by the old flag stubbornly faithful, enduring hardship in every form, in a country that was first deso-

lated by one army and then by another, their homes laid waste and their hearthstones made places of mourning, every family with a history that would thrill every heart in this audience, their churches broken up, their ministers scattered, their leading and influential men gone, some one way and some another,—you can form some little idea of the condition of the communities there when the war closed. In the larger towns, they have recuperated more rapidly than in the sparsely settled neighborhoods; but now, in all that State, there is not one Unitarian minister. In all that State, there is an utter want of that instruction you enjoy here so plentifully.

I was exceedingly interested in your meeting this morning, while listening to the discussions; and one idea impressed itself upon me very strongly, and has been strengthened to-night, and it is this,—how much you are benefited here in Boston, in your associations, by the men you have sent out, that have returned and told their story; how it has thrilled your hearts, and put new life into your body,—a life you have never experienced before, and so hopeful for coming usefulness.

Another thing struck me, as I listened last Sunday to your good Dr. Clarke for the first time, as I was thinking on the theme he happened to touch upon (and I gave close attention to it as you may well suppose when you remember how seldom I hear a Unitarian sermon),—I was thinking how much your denomination would be benefited here in your plans of usefulness and power, if you could go out and see the field, and mingle with the people, and know and understand their wants, as you can only do by seeing them personally. Dr. Clarke said, in early life, when he started in the ministry, he went to Kentucky, where he had to meet obstacles square in the face, where his doctrine was put to the test, and his knowledge, his power, and his faith were put to the test; and he learned more there than all he had learned from books. It occurred to me that we had in Tennessee a theological seminary, large enough to take all your young men, and perhaps help them in their usefulness, as some of your men have been helped. That field is one that calls loudly for

your effort, — that has claims upon you in all forms that can be imagined.

You remember, during the war, the story of their suffering and trials there. You all felt a thrilling interest in sustaining those people in the noble position they took. You have not failed to notice, since the war, how faithfully they have cast aside the education of a lifetime, and come up step by step, and stood by you loyal people of New England; how they have had to sacrifice all their old prejudices. I well remember how hard a struggle it was, that I saw, when I went down there a little more than a year ago. The great question of negro testimony was before them, and they had not been educated up to that point. Some of them have since told me, when the Emancipation Proclamation was put forth, that they were on the point of laying down their arms: but they overcame that prejudice; and, when negro voting came up, a harder pill than all, they stood the test nobly. They have laid aside their prejudices, and have conquered their old feelings, and shown a noble spirit, standing up with the loyal people of the North, and maintaining freedom at the cost of their prejudices, although educated in them all their lives. I ask you, Mr. President and this audience, have they not some claims upon you?

Another thing: A people that can thus lay aside their prejudices in one direction, can lay aside their prejudices in another direction; and let men go down, like your minister from Baltimore, and talk to the people of Tennessee, in every neighborhood, and the result would be the same. What they want is instruction from men of warm hearts, of practical sense; of such sense as they can understand: not the dark, obtuse, metaphysical dogmas that they cannot understand at all, but common sense. Your ministers can give it to them, and they would receive it with cordiality. There are a great many there who are waiting, as they who watch for the morning, for men to come and give them such instruction. The whole community is broken up and thrown into chaos, in some respects. Now is the time for the liberal faith to be preached, and for you to go and gather in these people. They need to be gathered in, to be taken by

the hand, to be encouraged, cheered, and helped, and brought forward to a higher position religiously, as they have been politically. When you remember, that about eighty thousand of the adult population of Tennessee, the census tells us, can neither read nor write, you may judge there is need of the schoolmaster and minister. To show you how this is illustrated in some places, a Methodist elder told me the other day, that he called at the house of a Methodist local preacher, who had a family of grown-up daughters. The father had just written home a letter, which they brought to him to get him to read. When that occurs in the family of a minister of the gospel, we can judge there is a necessity for work, for great work; and I recollect, that the noble Mr. Peabody said, the criterion by which those that distributed his donation should judge, was only the necessities of the people. By that criterion, should not Tennessee have a large share of your philanthropy and your religious benevolence?

There is another point that I want to touch upon. In sending us men, send us men that will circulate; that will go, as that very sensible man of Baltimore said, from place to place, in the track of the Methodist ministers, preaching and lecturing everywhere. And then another thing: after this seed is sown, and you go to gather up churches, then, you ought to send men down there to sustain those ministers. I recollect that, during the war, when men were called for, you sent out your generals and colonels and captains, but you never sent them alone. You sent men to sustain them; to stand shoulder to shoulder, and march on to victory. Allow me to say, the battle now going on in the South is no less important than that which was fought with armies. It is more important, because it must be more permanent. The ideas that produced the Rebellion still exist there; are taught in their newspapers in the various States; are still kept before the people; and, unless there is a better and more powerful influence brought to bear, there will be a portion of the people that will cling to those ideas, act upon them, and cherish them, and they will bear the same fruit they bore before. We have got to have instruction

there that will settle them in principles which are sound and just and right and true. And you must take your institutions from New England, and set them down there. We want every thing from New England there; and the best way to establish the church is for every minister to take twenty good men with him, and then he need not come back to appeal to you for benevolence. The best way to exercise benevolence is to help people that help themselves. Suppose you send out a minister to locate at Knoxville: send along twenty good men with him, that can pay one hundred dollars a year each to sustain him in that position. They will have society enough to make it like home. We feel entirely free and at home there: we don't ask any man's pardon for expressing our opinions; but we should feel a great deal better if we had a little more Northern element. Even the rebels want, and are begging for it, and would throw up their hats if I could tell them, on my return, the Yankees were coming down there in strong force. They would rejoice to see you there in every sphere of life, as teachers, mechanics, manufacturers, and as capitalists, to invest everywhere. And let me say here, there is one point of benefit I want to call your attention to now. The capitalists need not be out of pocket there. These colored people want homes. There are very few men prepared to sell a colored man a lot. Land is held in large tracts; and, if some of your capitalists would put some money in there to help these poor people; if they would buy up land, and sell it to the colored people, and let them have homes,—it would do a great good to thousands and thousands of poor people, and help to elevate them, and give them a position in society.

For all these things, men in every sphere of life are needed,—good business men, yet good religious men, to support your society. I want to call attention to this point,—that the best way to sustain societies is to send men who can sustain the preacher in his position. When I was going South a year ago, I inquired as to the propriety of going at that time. I was advised, very strongly, that it was not safe. Our army officers in Virginia said it was not safe. I asked, How is this problem to

be solved? How are we to become a homogeneous people,—to have free institutions, and be alike? They all answered, it is to be done by emigration of our Northern people into the South, and the mixing up of our people. Then I asked, In Heaven's name, why not let it be done at once? The time has been when it was a little unsafe, but that has passed. In East Tennessee, you will have a cordial reception, and you can do an infinite amount of good. In thirty-one counties of Tennessee they need hundreds of teachers and schools and ministers; and if you could see the evil as I have seen it, and the opportunities of usefulness, I know there would be a response that would come up with such power as to be felt in every nook and corner of that State.

I know the call is great. Your missionary in New England sees great and pressing demands for work and labor and men. Your missionary from Baltimore sees a fine field for labor. And I have no doubt it is wide, and I rejoice that he appeals to you as he does. And I hope you will respond; but I remember that those appeals are not to rest upon the old basis. Your men tell you, you have not been as active as you should have been. We have heard of the solid men of Boston, and we have heard that the magnificent example of Peabody is becoming contagious. The impression is growing, that the rich man can enter the kingdom of heaven. I have thought that the starving poor of London, and the students of Harvard and Yale, and the poor children of the South, that are to be benefited by his benevolence, would hardly go into heaven, and leave Peabody behind. Here are men in Boston, with magnificent and princely incomes. It seems to me, if, instead of spending the better part of their lives in laying up riches, they would only see what good they do while they lived, and let their eyes behold the happiness they could confer, they would put their hands in their pockets deeper than ever before, and we should see benevolence that would astonish us all. I appeal to you, that that benevolence be exercised to give us a few good Unitarian ministers, and a host of good men to sustain those ministers where they go.

The President then introduced to the audience the Rev. Dr. Collier, of Chicago.

ADDRESS OF REV. ROBERT LAIRD COLLIER, D.D.

Rev. Dr. COLLIER spoke as follows: Mr. Lowe said, this afternoon, that I was to represent, upon this platform and in this presence, the great West. Six years ago, in the city of London, a relative of mine was invited to a large gathering of literary persons; and a cultured gentleman, Mr. Price, said, "I learn you are from the West."—"Yes, sir."—"I have a friend, Mr. Sidney, who lives in the valley of the Mississippi. Do you know him?"—"Sir, do you know that the valley of the Mississippi is three thousand miles long, and one thousand miles wide?" The intelligent man said, "Do you mean it?" You are aware that the Union Pacific Railroad are laying two miles of railroad a day; that the terminus of the road is now at a point three hundred and fifty miles west of Omaha; that, within three years from to-day, there will be direct railroad communication between Boston and San Francisco.

I rode with Mr. Hepworth in a palace car, where we were furnished with our meals; and a more luxuriant bill of fare is not provided in any hotel in Boston. It was not quite so elaborate, perhaps; but we had all we could manage, and were promised a good deal more. The great West contains ten millions of people. Within the next decade, between where I live and San Francisco, there will be twenty millions of human souls.

Who will take care of the spiritual interests of this population? I will tell you who: the Methodist elder will be in the vanguard; wherever there is a school-house, there will be a preaching appointment. I will tell you who: the men who have faith in God, and trust in Jesus Christ, and have confidence in the power of prayer. Those are the men for those people. The Methodists, and other evangelical sects, are going to take care of the spiritual and moral wants of this vast population. What need is there, then, of our being anxious and active in doing this same work?

A gentleman said to me last night, to my amazement, "I should recommend, that, wherever there is an Orthodox society flourishing and doing a good work, the Unitarians should not interfere; and I would not give a dollar." I believe he said it had been his idea not "to establish a Unitarian church where there is an Orthodox church." Well, I felt that was not in the spirit of the Master; it was not the spirit of Luther; it was not the spirit of Wesley, nor of that man (Dr. Channing) who stood up in the city of Baltimore, in the face of their education and prejudices and organization, and told the people what primitive, pure, undogmatic, liberal, Unitarian Christianity was.

It is a statistical fact, that Christianity is not keeping pace with the increase of the world's population; it is a terrible fact, that Christianity is not keeping pace with the increase of the population of Christendom. I say, Christianity, — pure, practical Christianity. And why? I had almost said, because there is scarcely organized, in this world, a single trace of pure, primitive, undogmatic, Unitarian Christianity. Give the world Christianity, and it will dwell in their hearts; but give the world an utter misconception of the whole genius of the religion of Jesus Christ, and they will spurn it and us for ever. It is our world for our truth, for our God, and for his Christ. Shame upon us, if, in view of the benefits for ever coming down to us from the past, we shall not step forward, and blaze the way, and pioneer the path, and build the bridges, for the on-coming generations.

What is the work we are to do in the West? What are we to stand for among the other sects? Let me say, while we can never cease to watch the growth of secular culture, to feel an interest in the development of art, science, and belles-lettres, the Unitarian Church, going out into the heart of the new civilization, is not to stand upon secular culture. In the next place, it is not to stand for social cultivation. See my experience: I went into my magnificent church in Chicago: my pews, — oh, how elegant! my music, — oh, how delightful! and my people, oh, how nice! — the nicest dressed people you ever saw; — and I said, "This is very nice; our pews are all taken, and our in-

come is going to be very large; but, for Heaven's sake, what is to become of all the people that don't come to our church? I ought to preach to all the people in Chicago," — I mean, of course, all that Brother Robert Collyer doesn't preach to. So I said, "I guess, after all, I will commence a course of lectures to the young people, and tell them how to start in life, to choose a business, and do a great many other things." I thought I could, somehow, while I was telling them about these things on the surface, put a little Liberal Christianity into them for pepper and salt. The first night the house was crowded. The next day, one of my best brethren, one who loves me dearly, said, "Do you think this floating crowd does us any good?" — "Well," I said, "I don't know; that didn't occur to me: but do you think we do the floating crowd any good?" I say to you that Unitarian Christianity is not to stand for social cultivation. We want no distinctions of class, caste, or color. If not for this, for what?

I must say, first of all, the Unitarian Church in the West must stand for Christianity. It is a mistake some of you have, that the people in the West are so free, so broad, so far-seeing, that they have outgrown this old human divine love for Jesus Christ, his cross and resurrection. I know of no one community in the West that wants a preacher who comes to preach only a pure theism. I have never heard of any such community. I have heard of a great many who have said, "If you have no men but those who are continually finding some new error in the teachings of Jesus Christ, we don't want them: keep them at home." Has it ever occurred to you, that pure theism is organized in this country as it never can be by a Christian church. I stand here to-night as a Freemason; a man who has found the stone the builders rejected, but which must become the head of the corner. Yet I have never known it, as an organized theism, to take hold of the heart of any man, and lift it from sin to holiness, or devoted communion with God; and it never can. Christianity is not a theory. God did not make a mistake when he incarnated himself in Jesus Christ, to win men to his love and worship; but, if men are to be drawn to God, it must be by the

preaching of Christ and him crucified, and by feeling the power of his resurrection.

But, while the Unitarian Church in the West must stand for Christianity, it must stand for Protestantism. It must fall into line with Jesus, with Arius, with Luther, with Wesley, with Channing, and with Robertson; it must be undogmatic, unsectarian, broad, liberal Christianity. If I were not in Boston, I should say something about the name Unitarian. I remembered, when our honorable friend from Tennessee got up, the story of Parson Brownlow, who said he felt, when he got into Washington, as if he wanted to steal something. When I got into Boston, I was the most self-complacent man you ever saw. I was so utterly self-satisfied, I didn't know that I ever should preach an earnest sermon in the world. Here was a Unitarian church; there was another; and there was a Unitarian man,—Unitarianism everywhere. I rode out, and the gentleman I was with was continually accosted with "How are you?"—"How do you do?"—"Who are all these people?" said I. "They are all Unitarians. Pretty much every man we meet is a Unitarian." The feeling came, "I should like to live here. A Unitarian here has some social position, and you know a man doesn't despise that; he is known among his fellows, and a man likes to be known." So I have not marvelled that Unitarianism has folded its arms, and said, "We are an immensely aristocratic and respectable community, and we don't think it is just the thing to be bothering ourselves about the faith of other people."

There is a battle of life going on. I would like to say to Boston Unitarianism what the newsboy said to the general. During the war, a general, all dressed up, his whiskers in exact trim, with his nose-glasses on, was going up Broadway, when a newsboy ran up with papers to sell, crying, "Another great battle;" and the general said, "I want a paper." He took the paper, and, after looking it over, said, "I don't see any battle." "No, darn you, and you never will while you hang around this town."

There is a great battle going on; and I want to say to your

Boston Unitarians, while their sympathies, life, and activities hang around this town, they never will see that battle. Charity begins at home; but, if it stays there, it becomes puny and sickly, and dies. Let the Unitarianism of Boston go out and breathe the fresh air of the West, and it will live, as the old Methodist bishop said. He stood up, in the love-feast, very old and very saintly, and said, "Brethren, when I was sixty years old, I thought what a very old man I should be if I ever saw sixty-five. When sixty-five came, I thought what an old man I should be if I ever saw seventy; now I am seventy-five, and I mean to live for ever." Unitarianism will not die out, but live.

I have, on a piece of paper here, a good many other things that Unitarianism must stand for in the West. Unitarianism must stand for liberty. Marry Unitarianism to slavery, to servility of spirit! You might as well attempt to take the rays of the sun, and weave them together into a mantle of darkness. They cannot go together. In the West we cannot operate Unitarianism with conservatism. We cannot run Unitarianism upon Boston traditions, or Boston usages. People dislike Unitarianism, because they don't know the meaning of Unitarianism.

When I sent a letter to my saintly old mother, who has been in the Presbyterian faith all her life, telling her that I had come to an honest conviction that it was my duty to change my ecclesiastical relations and take a ministry in the Unitarian Church, she, who had not been in a railroad-car for twenty years, such was her feebleness, started from her home, came to mine, and day in and day out threw her arms around my neck, saying, "Now, after I have prayed for you, after daily my prayers have gone to heaven in your behalf, do you mean to turn the Lord of life and glory out of doors?" I said, "No; but I want to take the Lord of life and glory out of the incrustation of theology, down out of this ecclesiastical trinity, and present him to man as the embodiment of God, — to show him as God manifested in the flesh, in whom all the fulness of the godhead dwelleth bodily." And, when I went last winter to visit her, after having sent her Unitarian publications and books, she said, "I am satisfied; I thought Unitarianism denied Christ. I am satisfied that

it is the same gospel I taught you in your youth. These things I never believed, but the essential things I lovingly cling to." So we must go out, and say to the West, "These things you have never believed in. We are the people who honestly believe, and represent those things that commend themselves to the honest, intelligent conviction of the mind. These are the things we teach and preach."

Something has been said about men. Do you want me to tell you how to solve the problem of men? How Mr. Lowe would go home rejoicing, and the members of the Executive Board of the Unitarian Association, if I could unlock the door which would open upon a harvest of human souls! Do you know why the Orthodox have a full supply of ministers? I will tell you. Yesterday, at a private dinner, one or two men stood up for India: I will not say one or two sneered at it, but doubted about it. I said to-day I would like to take just half of the corps of Unitarian ministers in this country, and plant them in Italy, in China, in India. Mr. Hepworth or Mr. Hale could preach to both their immense congregations just as well as to one; and the other could go and stand up with Mr. Dall, edit a paper in Italy, or preach the gospel in China. What would be the result? What do your young men do now? They go to Cambridge, chew Hebrew roots, and learn to pronounce Greek after the last American pronunciation of some professor, read their Testament, and go with their black sermon-case of sixteen pages, all nicely written, which they have studied all the week, and say it off on Sunday. A young man who really thinks any thing of himself, who believes that religion is religion and manhood is manhood, is not attracted very much by that sort of life. Tell him there are souls to be saved in India, in Italy, and in China, and all over this world; and there is an air of chivalry about that which will attract young men, and send them abroad. People now-a-days gather together, and say to the minister, "Come to us." Paul said, "I will go to the people." He didn't stay in Rome or in Jerusalem, but he went out among the people. The picture drawn by the good man from Baltimore called up the happiest days of my ministry. When I left school, I had

an old colleague, as every young minister ought to have; and one day I said to him, "Brother King, this thing of just preaching two or three times on Sunday doesn't satisfy me: what can I do in the week?" He said, "If I were of your age, I would send up to Philadelphia, and get books and tracts, and sell them." I asked, "How am I to get them around?"—"Well," said he, "I don't know. Can't you invent a way?" I got a wheelbarrow, and filled it up with books and tracts, drove them round my circuit, sold the books and gave away the tracts; and those were the happiest days of my life.

There are men everywhere, but what is the trouble? I went to Fond-du-Lac, and preached four Sundays. They said "This is a very important city," (as all Western cities are). "We have got a population of 18,000, and in a year or two we will have 30,000 or 40,000. Don't you think it is your duty to come up here and preach to us?" I said, "No, I don't." Afterwards, in conversation with one of these people, he said to me, "It is no use sending us any of these young men, that don't know our ways, our mood, or our temper. We want some man who understands,—who will fill this building every Sunday." Said I, "Suppose you get a man; what could you pay him?"—"PAY HIM!—all he wants," said he. "If you will send us a MAN" (and the Western people mean a good deal when they say a *man*), "we can pay him \$3,000, \$4,000, or \$5,000. If you send us a *stick*, we can't pay him any thing."

I don't believe there is any difficulty about men. I will tell you what the difficulty is. How much money is represented here to-night? A gentleman said to me, "I was looking over the list of incomes in our ward, and all the large incomes were Unitarians." I said, "I am glad to hear that." Just imagine my amazement when I came into the Unitarian church. The Methodist church was asking for a contribution of \$4,000,000,—\$1,000,000 for missionary purposes, \$1,350,000 for church extension. I took up the "Register," and here our dear brother Lowe was asking of the Unitarians, these solid men of Boston and elsewhere, \$100,000. Just see our needs. Think of the good we can do. Can't you possibly give us \$100,000? And that

was finally cut down to \$60,000. I know a church in New York, two blocks from a Methodist church, and in that Methodist church they raised \$10,000 in one forenoon for missionary purposes; and the other blazed abroad the fact that they had raised \$4,000 for every thing: and when one of these wealthy congregations raises \$1,000 or \$2,000, they think they have absolutely done marvels. I preached in a church Sunday morning, and they wanted to take up a collection. A gentleman said, "We once got \$2,000, and last year nearly \$1,000, and we would like to get \$1,000 this morning." It was a large church, filled with people, middle-aged, all well dressed, and looked as if well fed. I looked round the country, and saw beautiful mansions, and went into the families, and saw every thing in style and elegance, — and a thousand dollars! A lady complained to me last winter of the amount she had to pay her servant. I said, "That velvet cloak you have on has cost you more than you have paid any hired girl in your family." It is a burning shame; it is an outrage upon our generous faith; it is not the thing.

What, liberal Christianity, organized as Unitarianism, in this country pleading with its votaries for \$100,000! I have a young man in my congregation, who is willing to work for his bread and butter, and preach liberal Christianity on Sundays. A man told me that he labored in the harvest every day in the week, and preached the gospel every Sunday. Let Boston roll up the money, and I will give my pledge to raise men to preach the faith. Now I have answered why we have not the men: shall I answer why we have not the money? A people that has not faith in its own belief, a people that has not an enthusiastic hold of its own conviction, a people who never take that faith and those convictions to the throne of God in prayer, is not a people to pay their money for the spread of that faith, and the promulgation of those convictions. We want the simple, earnest faith of the Methodist body. They will give their money, and bleed their exchequer, to send the gospel of Christ to the world. I believe prayer moves God; that it takes hold of the arm of the Almighty; that it interests the heart of the Deity in the work for which we are pleading. I want to see these millions

of Unitarians on their knees, pleading for the salvation of the world. When we do that, we will have faith in our convictions, and our money will be forthcoming. And now, Mr. Lowe, if I had my way (and I don't want it, for I have it too often), I believe I would undertake to raise \$50,000 in this audience to-night.

At the conclusion of Dr. Collier's address, the meeting closed with the singing of the Doxology by the audience.

EDITOR'S NOTES.

ANNIVERSARY WEEK.

WE do not think it is simply on the principle of regarding the last occasion the best, if we say, that, at least so far as our memory goes, there has never been an anniversary week when so much interest and earnestness have been shown in all the meetings of our denomination, as in the week which has just closed. Such unusual interest was assumed beforehand, and all the plans were projected on a larger scale. The meeting of the Association has of late years been in the forenoon, in some church, and that one session has sufficed for business and for speaking. This year, the entire forenoon was occupied in business and practical discussions; and in the evening, the Music Hall was not too large for the gathering that assembled to hear the earnest talk about the interests of our faith. And this same Music Hall was again, on the next evening, crowded to hear a continuation of the same. The usual somewhat thinly attended meetings of the Sunday-school Society this year blossomed into that magnificent festival of Wednesday afternoon. The meeting of the Children's Mission and the Collation have always

been a perfect success; and so of these we can only say, they were as good as ever. The Ministerial Conference was thrilled by an address from Rev. Dr. Dewey; and both the address itself and the manner of its reception showed clearly a profound interest in something deeper than mere speculation, and a general spirit of consecration to practical religious work. No better test could be had of the real worth of all the activity which was manifest in the various operations of our body than this meeting of ministers, unless it be the morning meetings for conference and prayer, which were so eagerly attended and so fervent in their tone, as to carry their influence through all the days of the week.

The meetings have all been fully reported in the religious and secular papers, and we have therefore given no detailed notice of any except those of our own Association, which perhaps even persons who have already read the reports in the papers will be glad to have for permanent record in our pages.

We would, however, allude to one meeting, which, being of somewhat private character, was not noticed in the papers, but was really one of the most interesting of the week; viz., —

THE ANNUAL MEETING OF THE LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS.

It was held in their room in Chauncy Street, which was beautifully decorated with flowers. Several of our ministers, who had shown especial interest in the work, were present by invitation, and we regret much that the smallness of the room made it necessary so to restrict the number asked. The Secretary of the American Unitarian Association presided; and, after a statement of the method

pursued by the Commission, suggestions and criticisms from those who were present were earnestly solicited. Many points were discussed, and remarks were made by Rev. Dr. Gannett; Rev. E. G. Adams; Rev. T. J. Mumford; Rev. E. E. Hale; Rev. S. H. Winkley; C. C. Smith, Esq.; J. P. Walker, Esq.; and by many of the members of the Commission,—all helping to illustrate the value and thoroughness of the labor of the Commission, and to develop still more important plans.

We regard this Commission as one of the permanent organizations of our denomination, and one of exceeding value. We hope it may be the means not only of selecting worthy books among those already existing, but in no small measure of creating a literature for the young. We are sure, at any rate, that, so soon as its work is fairly known, it will be gratefully accepted as a guide to parents and teachers, in regard to the reading to be placed in the hands of children. Another year we hope the annual meeting of the Commission may be of a more public character.

RESULTS OF ANNIVERSARY WEEK.

We have spoken with undoubting assurance of the reality of all this apparent earnestness, and of its having a true source in the sincere religious feeling of our people, and their devotion to our faith. But this assurance does not make us the less anxious that now every reasonable effort should be made in order to bring out of this good spirit its practical fruit. We shall not say that all this apparent interest was superficial and unreal, even if, after all have gone to their homes, we shall find no signs of increased activity in denominational work. On the contrary, we know so well how often, for want of the proper connecting link, real feeling fails to develop itself

in action, that we expect no such signs, unless now, before the feeling has time to cool, it is organized, and applied to work; and we earnestly beg of our people to see to it that practical methods be at once inaugurated to give the present good impulse its opportunity to act. Whatever there may be in any parish of importance to its own life or to its general usefulness, we hope advantage will be taken of this present enthusiasm to carry it through. But we especially hope that now, without delay, the work of raising the contributions for this Association be vigorously carried to completion. We know that many have been moved, by the earnest utterances of the anniversary week, to a desire to aid in our general work, and it is a matter of course that this height of feeling cannot last. If it would, we might all meet and be quickened, once for all, as well as to repeat every year our time of refreshing. Several times, in connection with the collection for our funds, we have lost much by failing to make the most of the golden opportunity of such a time of awakening as we have just now had. We trust that some in every locality will go forward with the matter at once.

TRIP TO THE WEST.

The work of this Association in the West has assumed so great importance, that it has seemed to demand on our part a more intimate personal acquaintance with the field. And we were glad of the occasion which made it necessary to visit a portion of it. We were absent only two weeks, and in that period travelled three thousand miles; so that of course we had only a hasty glimpse of a few prominent points.

CLEVELAND, OHIO.

Our first stopping-place was Cleveland, destined, we believe, some day to be marked in capitals on our ecclesiastical map as one of the important centres of our faith, but now only one of the "openings" to which our interest and sympathy has been invited. A few zealous men and women have resolved, that they will have in Cleveland a Unitarian church. For several months they have maintained preaching as regularly as they have been able, bearing unaided the expense attending it. Our brethren, Camp and the Hosmers and Livermore and Zachos and Heworth and Brown and Young, and others, have preached for them; and their plans for the future have been gradually shaping themselves, as the nature of the opportunity has been developed. We met most of the principal men and women, and, from all that we could learn, found little to abate the entire confidence with which we had come already to regard the movement. Here is a city of 67,000 inhabitants (we cannot venture to say, till we have gone further, whether an enthusiastic resident was right when he said it was the most promising city of the West), certainly beautiful enough to satisfy any one's dream of an attractive home, and with every indication of enlightened activity and of grand and permanent growth. There are fourteen newspapers. Educational, charitable, and philanthropic institutions abound.

To meet the religious wants of this community, there are thirty-nine Protestant churches. One small Universalist organization is now starting up, along with this Unitarian movement; but all the established thirty-nine churches are of the narrow evangelical stamp. From what we heard, we judge that this is more narrow than we are accustomed

to in New England; and that the whole ecclesiastical influence is tyrannically opposed to free religious thought, and arrays social prejudices strongly against every thing that bears a liberal name. The word Unitarian is made a synonyme for whatever is most unchristian; and, if a church of our faith is to be built, it must encounter the worst of prejudices, and struggle up out of the worst sort of prestige. This circumstance makes our friends there wisely decide, that, in selecting a pastor and in all their efforts they shall aim not so much at what is immediately attractive, by being sensational or brilliant, but that they will lay a sure foundation, even if the building is of slower growth.

But really the obstacles are small, considering the ample material and splendid encouragement offered to the society. The thirty-nine churches gather only a small proportion of the people of Cleveland. They pointed out to me the multitudes of fine houses, whose occupants go nowhere to church; they told of a great class of substantial business men, active, intelligent, public-spirited, who either have no connection with any church, or else, for mere decency's sake, hold pews in some church, and pay to hear doctrines which they heartily reject; and there is, besides, a very large mechanic class, who come under no religious influence, and many of whom, we might reasonably suppose, would embrace our views, if they were only rightly presented to them.

Nothing could be better than the way the movement has been begun; and we do not expect to find, in the West or anywhere, one which offers more attraction to an earnest minister, or one which, with such a minister, is more certain of success.

TOLEDO.

Toledo, 113 miles beyond Cleveland, in a quiet retreat a little way up the Maumee River, guards the interests of the south-west corner of Lake Erie, lying in wait there to catch all the advantages of commerce and enterprise which its position commands. It is a city of nearly 30,000 inhabitants, and is the commercial centre of a considerable section of Michigan, Indiana, and Ohio. As yet, — notwithstanding the tasteful residences that line the river bank, and that are found elsewhere here and there; and the Nicholson pavement, which gives a finished look to the streets in which it is laid, — the city wears a comparatively new aspect. In fact, it is new in all its features, and many of what must constitute important branches of its enterprise are not yet begun. They still send black walnut to Boston, and bring it back again in tables and chairs. But every thing indicates a sure and healthy growth, and proves that they have begun in the right way. The most conspicuous building in the city is the High School, showing that they mean to lay the foundations of a real and permanent prosperity.

In this city, a Unitarian society was established twelve years ago, and this society now welcomed its sister churches of the Erie Conference.

We feel like saying a word about a single point in the history of this society, wherein it stands an example to other societies. So far as we can learn, the people have had as hard a struggle as most, and are still unable to provide themselves with a house of worship equal to their needs. Yet from the first they have shown a noble spirit of independence, and have never received aid from abroad. They are, perhaps, in some ways less amply furnished, and make less show of strength than if they had been

helped to a better church; but they have gained in the habit of self-reliance what is worth vastly more. They have just now generously voted to have all the seats of their church free.

And the pastor has also given an example quite as important. He came here three years ago. The prospect was not better than in a score of places besides, and the discouragements he has met have been as great as one often finds in the way; and he has had ample opportunities to improve his condition by going elsewhere. But he has been determined to stay and give a full and patient trial to the work, till now he has gained a position which is all he could ask. From our acquaintance with our work in the West, we think that this illustrates what is the very first principle in regard to the building up of societies, and to a minister's efficiency in that region. We find there few instances of speedy success; and, contrary as it may seem to the common notion about the West, it is even more true there than at the East, that patient and persistent effort is the essential condition of any satisfactory results.

LAKE-ERIE CONFERENCE.

The Conference met June 12, and continued its sessions two days. Rev. S. H. Camp, president of the Conference, presided. The societies of Toledo, Cleveland, Meadville, Union Mills, and Meadville Theological School, were represented by delegates, and letters were read from friends in Ashtabula and Berlin Heights. Rev. Mr. Brigham, whose society is not within the limits of the Conference, was present by invitation, and delivered an address in the evening on "Rational Religion."

It will be seen that the gathering from abroad was small, and it was not much swelled by the attendance of

the Toledo people; but the earnest spirit of those who were present largely made up for the lack of numbers. Besides, the meeting was for practical ends; and the thought was not of how many were present, but of the largeness of the field represented and the reality of the opportunity. Two societies included in the Conference (that at Cleveland and that at Union Mills) had been organized since the last meeting in February, and several openings were reported, at which preaching had been afforded, and where, it was believed, suitable efforts might result in the establishment of societies. The Essay, by Rev. Mr. Zachos, which we hope to print in our next Journal, was the basis of a discussion on organization and the true work of Unitarianism. The principal result of this meeting of the Conference was to give a more tangible shape to its missionary plans, and to infuse into them the warmth of a combined purpose. But we think one of the most gratifying things in connection with it was the part taken by a few laymen who were present. Some of the best speaking and wisest suggestions came from them. It revealed a degree of active interest in religious work, among the thinking, earnest, able laymen in those Western societies, which gave us a feeling, that this work is to be taken up by the same minds that have carried forward other great enterprises in this part of our country, and with the same assurance of success.

ANTIOCH COLLEGE.

We had only a short stay at Yellow Springs, and that was on a day when the college exercises were suspended. But we could see the buildings and surroundings. We saw also four of the professors, and met and were introduced to a considerable number of the students; and, in a long

interview with President Hosmer, in which we told all the things in regard to which we had heard any misgivings about the successful working of the institution, we had an opportunity to hear from him a full statement in regard to its affairs. We have no space for any detailed comment; and, besides, this hasty visit does not warrant our giving any thing more than an impression. That impression is this:—

1. The situation of the place is every thing that could be asked,—removed from ordinary temptations and yet attractive as nature could very well make it, and thoroughly healthful. 2. The moral atmosphere is equally commendable. We could not misjudge, from what we saw, in regard to the high and earnest tone among the students, and the admirable spirit which pervades the institution. 3. The management of the college is admirable. All who know Dr. Hosmer understand his genial nature, which here is combined with the deep sense of responsibility resting on him in regard to the character of those placed under his charge, and with the firmness which his position demands, making together just the qualities required. No one can come here without feeling, that his paternal influence pervades the institution, and is a real and positive thing. He not only welcomes the students with that benignant smile of his on their entering, but he comes into constant personal relationship with them. Those in the higher departments are under his daily instruction. He preaches in the chapel on Sunday, and, though attendance is voluntary, a large proportion of all the students worship there. At the daily prayers, and on other occasions, he often addresses them in a familiar way upon various matters pertaining to student-life; and every few weeks he opens his generous mansion for a levee, to which the whole college is invited.

It is unmistakable already that he is stamping himself upon the institution in a most satisfactory way. And, so far as we could learn, his whole administration of the affairs of the college has been eminently discreet.

4. The instruction we believe to be generally excellent. The corps of teachers is small, but the number of students is small: so that each pupil gets as large a share of the professor's attention as in better endowed and more fully attended institutions. With an increase of students, the number of professors would be increased. We could wish for a greater variety of departments. That will come in time.

We were troubled, before going there, because of the small number of students, and because those were mostly in the preparatory class; but we found that the pupils in the (so called) preparatory department were mostly of a degree of maturity equal to the average of college classes; and when we saw, besides, the kind of spirit that prevailed and the real worth of the college, we ceased to feel despondent about the present inadequate attendance. One of the students last year brought seven more this; and in this and other ways the numbers are going to be increased. The main thing is accomplished when one may say confidently, as we believe we can, that this is an admirable place for a young man or young woman to go.

One principal point of interest to us was the amount of religious influence exerted by the president and professors. No attempt is made to check perfect freedom of religious belief. Every one is free to attend on Sunday any Christian church. But we found that they had at their chapel Sunday service an average congregation of 100 students, and about 140 others (people from the village and from neighboring towns). Dr. Hosmer and Professor James Hosmer have, besides, done very valuable service as missionaries of this Association in various parts of the State.

LOUISVILLE, KY.

We were anxious to consult Rev. Mr. Heywood and others in regard to the right methods of missionary effort in that section of the country, and the likelihood of useful results; and we were able so to time the visit as to be there on Sunday. It was a rare satisfaction. We all know through what trials that society has passed during the last few years, though perhaps no one, who did not live there, on the very border of the strife, can fully comprehend them. From the time of the firing upon Sumter, there was not a moment of doubt as to the position of the pastor and of the society as a whole; and all their energies were given, with the fullest consecration, to the service of their country. The consequences were such as were inevitable in such a community. Many of the warmest friends withdrew, and were arrayed in bitterest hostility; and, in the terrible uncertainties of those four years, were agonies of experience such as they now hate to recall. The pastor labored in the Sanitary Commission, and in various other ways; and yet, while thus giving his best strength to his country's needs, held up without wavering the standard of our liberal faith. Probably there were times during that period when the society seemed likely to be overwhelmed by the storm, but never a moment when its fidelity was shaken.

It has come out of it nobly. There was a fine congregation on Sunday, and all we could learn confirmed the impression of the strength and healthiness of the society. They have just inaugurated a Widow's and Orphan's Home, as a branch of their charity; and we heard some talk of a new and larger church. With all his earnestness and his uncompromising loyalty, Mr. Heywood

never showed a vindictive or unchristian spirit ; and those who were for a time most bitterly alienated by political enmity, never lost their respect for him, or their consciousness that he was their friend ; and nothing stands in the way of their returning, as many have already done, to this Christian fold.

The pastor and the society are now in a position to make them peculiarly effective, as a centre of influence, in the spreading of our liberal views through all that region ; and we anticipate, in connection with them, much useful work.

CHICAGO.

We had planned our visit in expectation of meeting the friends of Illinois and Iowa in a Local Conference : but this proposed conference was deferred ; and we could only despairingly study the railway guide, in a vain attempt to devise a way of compassing, within a reasonable time, those enormous distances, so as to see certain of our brethren and parishes with whom we especially desired to confer, and finally had to turn homeward, with only such enlarged conceptions of our Western field as this study of the time-tables gave. But we had business in Ann Arbor ; and we did not dare to come back without being able to give a satisfactory answer to those who would ask us if we had seen Chicago.

The interests of our cause in both these places are so well understood by the denomination, that we shall not describe them at any length. We saw the place where they were digging for the foundation of Robert Collyer's new church, and could see, by the stakes, its magnificent proportions. We trust they will be content if they secure comfortable accommodations for the great congregation

they may hope to gather, and not feel obliged to copy the costliness of most of the churches in Chicago, and the one on the adjoining lot, to such a degree, that, when it is completed, they will have to think, not so much of filling it with thirsting souls, as of getting in men who can pay. No one can doubt, after a very slight knowledge of Mr. Collyer's position and of the character of that great population, that these large plans of church accommodation are fully justified by the demands of the place.

We saw also the beautiful edifice in which Laird Collier preaches; and, after looking at the various appointments of Sunday-school rooms and conference rooms and kitchen, we almost echoed the remark of a brother minister who accompanied us, "A man must be happy who has such a church as this." Almost every pew in the church is rented; and the society is about to establish and sustain, by its own charity, a ministry at large. We hope this ministry at large may, as in the former attempt, soon outgrow its proposed dimensions, and become a third society to occupy the section of the city that seems waiting for such possession.

It was easy, after meeting some of the people and hearing about the two societies, to acquiesce in the statement, that Chicago is to be, for Unitarianism in the West, what Boston has been for Unitarianism in the East.

ANN ARBOR.

We doubt if there were many persons in the denomination who, three years ago, knew that there was such a place as Ann Arbor, or such an institution as the University at Michigan. Now (mostly as the result of our choosing it as a missionary post, and of the rare good fortune in securing for it such a man as Mr. Brigham)

we doubt if there are many who do not know all about it. His statements, and those of Dr. Hedge, have made known to our people both the excellence of the institution and the importance of the position as a place of influence for a religious teacher of our faith.

No one could have succeeded there unless he had learning and character and ability sufficient to win the confidence and respect of the best minds gathered at such a place. There is nothing in our views to attract mere novelty lovers: all the influence of fashion was against us; and, to make it worse, Mr. Brigham was obliged, the first year of his ministry there, to preach in a dismal court-house. Yet, by his sermons and lectures and personal intercourse with the students, he has exerted a very great influence. The students who have attended his church or Bible-class are from every part of the country. They are, as might be expected for reasons just given, among the most thoughtful men of the college. Out of the twelve picked men who have parts at this year's Commencement, four are from his society; also three out of the six editors of the "College Magazine;" and this year both the orator and poet at Class-day were Unitarian. As a mark of interest and appreciation, the members of his Bible-class gave Mr. Brigham, on leaving, an elegant gold-headed ebony cane. Our Association has advanced most of the money for the purchase of a church; which, though plain, is neat and pleasant, and seats comfortably six hundred persons: so that now the position is better than ever before.

The society itself, so far as composed of permanent residents of the city, is small, and thus far has contributed little towards the support of the movement. We believe, however, that now the people are prepared to do much more. We were gratified, while there, with the earnest spirit and interest of some of the members.

Ann Arbor is a centre of much intellectual and social and religious influence in the State, and our movement there is known and felt pretty widely. Mr. Brigham is invited to preach and lecture in many important places. The Sundays before and after our visit, he preached in Jackson and in Ypsilanti.

These notes have been so prolonged, that we defer, till another time, a few remarks which the visit has suggested, in regard to the needs of the West and the relation of this Association to its missionary work.

LETTER FROM JUDGE UNDERWOOD.

Rev. CHARLES LOWE.

RICHMOND, May 21, 1867.

DEAR SIR,— Your favor of the 17th instant is just received. It would afford me great pleasure to be with your Association on the 28th, but my official duties will prevent. I am now holding court here, and shall find no release before the 15th of June. I have no doubt that this city is the most profligate of any on this continent; and how could it be otherwise, when, for more than thirty years, its chief business had been the slave-trade, greatly exceeding both the tobacco and the flour and grain business, and reaching from ten to twenty millions of dollars annually, controlling every bank, and as absolutely every fashionable pulpit in the city?

The four hundred bold, brazen men who were engaged in this business during the war were the financiers, quartermasters, commissaries, and contractors of the rebellion; and, though rich in slaves and Confederate money, found themselves, when their wealth evidently turned to ashes, the poorest and most desperate of human beings. They have, for the last two years, been engaged in the gambling and whiskey business, committing immense frauds upon the United-States Treasury. Our grand jury is, at this moment, engaged in the investigation of these cases, having already found many indictments; and I will venture to predict,

that very startling developments will soon be made public, fully exposing the frightful moral deformity of this, the most beautiful city in the Union. Such is the fruit of our institutions; and, next to a depraved press, I consider our formal and heartless churches responsible for this state of things. You will, therefore, see that we greatly need a religion with some humanity and Christianity in it; but we are too poor to do any thing at present. The colored churches have pious preachers, and we have here also an excellent Methodist missionary, who has a small congregation in the former Unitarian and Universalist church. I have heard him preach two Sundays, — good, practical, and right loyal sermons. The rest is all dreary formalism, pomp, pride, and arrogance, — worse, in my opinion, than Romanism, and no better than the paganism of ancient Rome. We hope, under the expected re-organization, to secure education for the people by a tax on the property; and, in short, to copy the laws which govern your noble Commonwealth. Nothing but poverty, which may prevent a thorough organization, can prevent our success; for we have a majority of many thousands.

In very great haste, your obedient servant,

JOHN C. UNDERWOOD.

NEW PUBLICATIONS.

[All books received will be promptly acknowledged, and notices will be given of such as are appropriately reviewed in a religious journal.]

Nature and Life. Sermons, by ROBERT COLLYER. Boston: Horace B. Fuller. Chicago: John R. Walsh.

This volume appears at an opportune time as regards this community, for the author has just been among us, drawing everywhere admiring crowds to hear his sermons and lectures and addresses; and all will eagerly rejoice in the opportunity to have this permanent word of their favorite to speak to them its thoughts of strength and cheer. We are glad that the volume includes some of the very discourses which he delivered here, because those who have heard them will like to recall thereby his manner and tone.

It is sometimes difficult to analyze the elements of a preacher's power; but with Mr. Collyer they are simple, and easy to

describe. There is a charm of style, a freshness of thought, a warm, poetic imagination, which we might fairly enough call genius. Better than all these, there is a broad sympathy and a magnetic presence, which take possession of an audience and win their hearts; but more even than this, is the evident sincerity and forgetfulness of self, in the earnest utterance of real feeling.

He speaks as one who is full of something he knows is good, and he knows is true, and he knows will be helpful to his brethren. He speaks it with no thought of self, but only from love of truth and from love of men. The words of his preface confirm what we say: "I let this little book go out into the world, feeling almost as if it were one of my children. I cannot be indifferent to its reception, because I love it."

This unusual and characteristic manner of speaking could not have come from one who had prominent any common ambition of authorship. It implies that these discourses were born in him out of a glowing soul, and are associated with the very highest moments of his life, when love to God and love to man prompted him to put out his richest strength.

We tremble almost when we think how our people are all testing and unintentionally doing their best to destroy this self-forgetfulness, which is the best element of his power, by the praise which they cannot help lavishing upon him; but we have confidence enough in him to believe it cannot be lost, and so we go on without compunction to praise him with the loudest. — EDITOR.

The Redeemer; a Sketch of the History of Redemption. By EDMOND DE PRESSENSÉ. Translated from the second edition, by Rev. J. H. MYERS, D.D. Boston: American Tract Society.

This book covers the whole grounds of the Christian scheme, as understood by the Orthodox Church,—the fall of man, the preparation for Christ's coming, and the nature, character, and work of Jesus Christ.

Serpents in the Dove's Nest. By Rev. JOHN TODD, D.D. Boston: Lee & Shepard.

This is a small pamphlet, treating seriously of the crime of abortion, and the duties of parents.

The Sacrifice of Christ, Scripturally and Rationally Interpreted. By EDWARD HIGGINSON. Wakefield (England): Nichols & Sons.

A pamphlet of 62 pages. To be noticed hereafter.

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 24, 1867. — Present, Messrs. Palfrey, Smith, Fay, Hepworth, Livermore, Denny, Sawyer, Fox, and Lowe.

The Secretary read the Report which he had prepared, which it was then voted unanimously to adopt as the Annual Report of the Executive Committee, to be presented to the Association, at the annual meeting, to be held on the following Tuesday.

On motion of Mr. Livermore, the following resolution was unanimously adopted : —

Resolved, That this Board has seen with much satisfaction the zeal, energy, and fidelity with which the "Ladies Commission" has discharged the duty it was requested to undertake, in the preparation of a catalogue of books adapted to the wants of Sunday-school libraries; and that the Secretary be requested to communicate this vote to the proper officers of the Commission, with the congratulations of the Board on the publication of the proposed catalogue.

It was then voted to adjourn *sine die*.

June 3. — The first meeting of the Executive Committee, elected Tuesday, May 28, was held this day, at three o'clock, P.M.

There were present, Messrs. Eliot, Kidder, Smith, Cudworth, Fay, Shippen, Willson, Crosby, Sawyer, Shattuck, Fox, and Lowe.

It was voted that the President be requested to nominate the Standing Committees for the present year.

The Secretary then read the following report : —

The Special Committee of last year's Board, to whom was intrusted the work of preparing a new hymn and tune book, report, that they have substantially completed the selection and arrangement of the hymns, and have selected tunes for the greater part; that they have made provision for the speedy revision of the work, especially in the musical part, by competent judges of congregational singing; that they have not made arrangements yet with the owners of copyrights, but apprehend no great delay in this part of the needful work; that they have proposed some forms of services for general and special use; and they submit their work, as it stands, to the action and disposal of the present Board.

For the Committee,

L. J. LIVERMORE.

After the reading of this report, it was voted unanimously to request Mr. Livermore to continue his labors on the hymn and tune book, under the direction of the Publication Committee.

It was voted that the Western States Committee and the Committee on the Pacific Coast be consolidated; and that this committee consist of five members.

The President then nominated the Standing Committees as follows, and they were accepted by the Board:—

Finance.—Messrs. Kidder, Smith, and Sawyer.

Publication.—Messrs. Osgood, Crosby, Sawyer, Willson, and Reynolds.

New-England States.—Messrs. Reynolds, Crosby, and Padel-ford.

Middle States.—Messrs. Ware, Shattuck, and Shippen.

Southern States.—Messrs. Cudworth, Padelford, and Andrew.

Western States and Pacific Coast.—Messrs. Eliot, Staples, Fay, Hepworth, and Shattuck.

Foreign Missions.—Messrs. Willson, Shattuck, and Cudworth.

Theological Education.—Messrs. Hepworth, Shippen, and Fay.

The subject of the salary of the Secretary (referred to the Board by the Association) and of the Assistant Secretary, was referred to the Finance Committee.

The Secretary made a statement concerning the need of immediate arrangements for missionary work; and proposed, in order that such arrangements might be made, that the sum of five hundred dollars be placed at the disposal of each of the following Standing Committees, — on the New England, Middle, Southern, and Western States. This proposition of the Secretary was approved, and the appropriations recommended were voted.

The Secretary stated, that, having been invited to attend the meeting of the Lake-Erie Conference, to be held the following week at Toledo, O., he proposed to do so, and to extend his trip further west, should the plan meet with

the approval of the Board ; which approval was unanimously given.

After the transaction of other business, the Board adjourned to Monday, July 15.

INTELLIGENCE.

THE CHAMPLAIN LIBERAL-CHRISTIAN CONFERENCE held its first regular meeting, at Montpelier, Vt., on Thursday, May 23. Nine societies were represented, of which six were Universalist.

The following officers were chosen for the coming year: President, John N. Pomeroy, of Burlington. Vice-Presidents, Hon. D. Baldwin, of Montpelier ; Rev. John Cordner, of Montreal, Canada ; and Mr. French, of Woodstock. Secretary, Rev. Charles A. Allen, of Montpelier ; Treasurer, Henry Loomis, of Burlington. Directors, Rev. J. E. Bruce, of Shoreham ; Rev. L. G. Ware, of Burlington ; George Frothingham, of Montreal ; Newman Weeks, of Rutland ; Rev. Eli Ballou, D.D., of Montpelier ; Hon. H. Carpenter and Mr. Salisbury, of Northfield ; and Rev. S. A. Parker, of Bethel.

A constitution was adopted, and arrangements were made for missionary work, under the auspices of the Conference. Rev. J. E. Bruce gave a report of encouraging work in Castleton and Rutland. After the business meeting was concluded, an evening service was held, at which addresses were made by Rev. Mr. Bruce, of Shoreham ; Rev. Mr. Powers, of Woodstock ; and Rev. Mr. Emerson, minister of an Orthodox Congregational society in Brookfield.

THE MEETINGS OF ANNIVERSARY WEEK were held in Boston, as follows : The AMERICAN UNITARIAN ASSOCIATION held its Annual Meeting on Tuesday, May 28, at Hollis-street Church, and celebrated its forty-second anniversary by a public meeting at the Music Hall, on the evening of that day. A full report of both these meetings will be found in the present number of this Journal. — THE CHILDREN'S MISSION TO THE CHIL-

DREN OF THE DESTITUTE celebrated its eighteenth anniversary on Tuesday afternoon, at the South Congregational Church. The annual reports of the Secretary and Treasurer were read; and remarks were made by the President, Hon. Albert Fearing; Mr. John Kneeland, of Roxbury; Rev. Warren H. Cudworth, of East Boston; Rev. Calvin Lincoln, of Hingham; Rev. Andrew P. Peabody, D.D., of Cambridge; Mr. James P. Walker, Secretary of the Sunday-school Society; Rev. John H. Morison, D.D., of Milton; and Hon. Thomas Russell, of Boston. — THE MINISTERIAL CONFERENCE met Wednesday forenoon, at the vestry of the Arlington-street Church. An address was delivered by Rev. Orville Dewey, D.D., which was followed by the usual discussion. — THE SUNDAY-SCHOOL SOCIETY held a mass meeting of Sunday-school children, on Wednesday afternoon, at the Music Hall. Mr. James P. Walker, Secretary of the Society, presided; and there were addresses by Rev. James Freeman Clarke, D.D., of Boston; Rev. Thomas J. Mumford, of Dorchester; Rev. Octavius B. Frothingham, of New York; Rev. Samuel H. Winkley, of Boston; Rev. Robert Laird Collier, D.D., of Chicago, Ill.; and Rev. Warren H. Cudworth, of East Boston. — THE SUFFOLK CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES held a public meeting on Wednesday evening, at the Music Hall. Hon. John A. Andrew, President of the Conference, presided; and addresses were made by Rev. Fielder Israel, of Wilmington, Del.; Hon. John W. North, of Knoxville, Tenn.; Rev. George H. Hepworth, of Boston; Rev. Robert Laird Collier, D.D.; and Rev. John F. W. Ware, of Baltimore, Md. — THE FESTIVAL took place at the Music Hall, on Thursday evening. Hon. Josiah Quincy presided, and addresses were made by Rev. Augustus Woodbury, of Providence, R.I., Judge Chapin, of Worcester, Rev. John F. W. Ware, Rev. Robert Laird Collier, D.D., Hon. John W. North, Hon. John A. Andrew, and Rev. Edward E. Hale. — PRAYER AND CONFERENCE MEETINGS were held as usual at the different churches, on each morning of the week.

THE SUFFOLK CONFERENCE held a meeting on Wednesday, June 5, at which a report was presented by Rev. Rufus Ellis,

on "Vagrant Children," that was followed by a discussion, which continued till the time of adjournment. An adjourned meeting was held for the discussion of the same question, on the next Wednesday, at which the following resolution was adopted:—

Voted, That the Conference petition the city government to regulate the sale of papers and any other articles in our public streets, or blacking of boots by minors, by giving licenses to such as, upon investigation, they deem worthy and needy; and that the retaining of these licenses be only on condition that those licensed regularly attend day or evening schools, which shall be provided for them by the city.

THE NEW-HAMPSHIRE UNITARIAN ASSOCIATION held its fifth annual meeting at Charlestown, on Wednesday and Thursday, June 12 and 13.

The meeting commenced at two o'clock, P.M., on Wednesday; the President, ex-Governor Goodwin, of Portsmouth, in the chair. After prayer by Rev. William O. White, of Keene, a committee on delegates was chosen, from whose report it appeared that all the societies in the State, but one, were represented. A committee having been appointed to nominate officers for the coming year, they reported the following, who were chosen: President, Hon. T. M. Edwards, of Keene. Vice-Presidents, Hon. Daniel Clark, of Manchester; and E. L. Cushing, of Charlestown. Secretary, Rev. John C. Learned, of Exeter; Treasurer, Benjamin Grover, of Concord. Directors, Samuel M. Wheeler, of Dover; A. L. Jones, of Portsmouth; Rev. Livingston Stone, of Charlestown; A. L. Perry, of Manchester; A. A. Parker, of Fitzwilliam; and John A. Baldwin, of Nashua. After the election of officers, reports were presented from the various churches, which were followed by a discussion on subjects which they had suggested.

In the evening, a sermon was preached by Rev. Francis E. Abbot, of Dover, on "The Word and the Spirit."

The exercises of Thursday commenced with a conference and prayer meeting; after which Hon. Henry A. Bellows, of Concord, delivered an address on the "True Basis and Methods of Missionary Work." This was followed by an essay from Rev.

William B. Buxton, of Wilton, on "The Duty and Practice of Benevolence." The reading of these papers was followed by a discussion, which continued until the time of adjournment.

THE LAKE-ERIE CONFERENCE held a meeting at Toledo, O., on Wednesday and Thursday, June 12 and 13.

The Conference met at three o'clock, P.M., on Wednesday; the President, Rev. Stephen H. Camp, of Toledo, in the chair. The afternoon was devoted to reports and addresses. The Secretary read a report, and verbal reports were made from the various societies connected with the Conference. Rev. Charles Lowe, Secretary of the American Unitarian Association, spoke of the work of that Association in connection with the Conference.

In the evening, Rev. Charles H. Brigham, of Ann Arbor, Mich., preached on "The Principles of the Rational Faith."

On Thursday morning, at nine o'clock, a prayer and conference meeting was held, conducted by Rev. William L. Chaffin, of Meadville, Penn. This was followed, at half-past ten, by the regular session of the Conference. An essay was read by Rev. John C. Zachos, of Meadville, on "Unitarianism: what it is; what it should do, and how to do it;" which was followed by a discussion. In the afternoon, the discussion of the essay was continued, and closed with the adoption of the following resolution:—

Resolved, That the officers of this Conference, the President, Secretary, and Executive Committee, be instructed to constitute themselves a missionary committee to inquire out suitable places for missionary work within the bounds of the Conference, and to supply such places, as far as possible, with preaching and Unitarian literature, and report at the next meeting.

The following resolution, offered by Rev. A. A. Livermore, of Meadville, in reference to Captain Bowers, agent of the American Unitarian Association and "Christian Register" Association, who was present at the Conference, on a tour through the West, was also adopted:—

Resolved, That we cordially endorse the mission of Captain Bowers in circulating our literature, and recommend him to the generous welcome of the churches and homes of our faith.

THE CONNECTICUT-VALLEY CONFERENCE met at Northampton, Mass., on Wednesday, June 19, at five o'clock, P.M.; the President, Hon. George Walker, of Springfield, in the chair. Reports were presented from the several parishes connected with the Conference. In the evening, a sermon was preached by Rev. Charles A. Humphreys, of Springfield. — Thursday morning, at eight o'clock, there was a conference and prayer meeting; and, at nine o'clock, Rev. Charles Noyes, of Northfield, read an essay on the "Duties of Laymen." Mr. James P. Walker, Secretary of the Sunday-school Society, who was present by invitation, made an address on the "Duties of parishes, in reference to the Sunday-school." The reading of these essays was followed by a discussion of the subjects of which they treated, after which the Conference adjourned.

Rev. JOHN B. GREEN was installed as pastor of the First Unitarian Society, Chelsea, Mass., on Wednesday, June 19. The order of services was as follows: Introductory prayer by Rev. Thomas J. Mumford, of Dorchester; reading from the Scriptures by Rev. Henry H. Barber, of Somerville; sermon by Rev. James Freeman Clarke, D.D., of Boston; installing prayer by Rev. William P. Tilden, of Boston; charge by Rev. Oliver Stearns, D.D., of Cambridge; right hand of fellowship by Rev. George L. Chaney, of Boston; address to the people by Rev. George H. Hepworth, of Boston; concluding prayer by Rev. Charles H. Leonard (Universalist), of Chelsea; benediction by the pastor.

Mr. J. HERBERT SENTER, a graduate of the Cambridge Divinity School in the last Class, was ordained as pastor of the First Congregational Society, North Chelsea, Mass., on Thursday, June 20. The order of services was as follows: Introductory prayer by Rev. A. J. Patterson (Universalist), of Roxbury; reading from the Scriptures by Rev. Stephen G. Bulfinch, D.D., of East Cambridge; sermon by Rev. Andrew P. Peabody, D.D., of Cambridge; original hymn written by Mr. S. C. Beach; ordaining prayer by Rev. George E. Ellis, D.D., of Charlestown; charge by Rev. Charles C. Shackford, of Boston; right hand of fellowship by Rev. Charles C. Salter, of Arlington; address to

the people by Rev. William O. Moseley, of Cambridge; original hymn written by Rev. S. G. Bulfinch, D.D.; benediction by the pastor.

THE NORFOLK COUNTY SUNDAY-SCHOOL SOCIETY held its Annual Meeting at Harrison Square (Dorchester), Mass., on Friday, June 21. A discourse was delivered by Mr. James P. Walker, Secretary of the Sunday-school Society, on "The Training of the Young," which was followed by a discussion of the question, "How shall the religious sentiment be cultivated in children?"

Rev. SAMUEL D. ROBBINS has accepted a call from the society in Wayland, Mass.

Rev. HENRY WESTCOTT has accepted a call from the society in Lexington, Mass.

Rev. EDWARD H. HALL has resigned the charge of the society in Plymouth, Mass.

Rev. JOSEPH MAY has resigned the charge of the society in Yonkers, N.Y.

Rev. EDGAR BUCKINGHAM has resigned the charge of the society in Troy, N.Y.

ACKNOWLEDGMENTS.

1867.			
May 19.	From Society in Cohasset		\$40.50
20.	" " " Keene, N.H.		400.00
22.	" " " Meadville, Penn.		100.00
22.	" Rev. E. C. Towne, Medford		5.00
23.	" Arlington-street Society, Boston		2,954.38
23.	" Society in Dedham		401.00
23.	" Hawes-Place Society, South Boston		240.00
23.	" "An Old Lady"		150.00
23.	" Society in Ashby		52.00
24.	" " Nantucket.		52.15
24.	" Charles Faulkner, Boston, to make himself a life member		30.00
27.	" Society in Milton		122.40
27.	" " " Jamaica Plain		562.75
27.	" " " Bridgewater		100.00
27.	" " " Fitzwilliam, N.H.		11.00
27.	" " " Brunswick, Me.		27.00

May 27.	From Society in Leicester	\$40.00
27.	" Rev. Ira Bailey and E. W. Champney, as annual memberships	2.00
28.	" Society in Beverly	375.00
28.	" " Shirley, additional (in all \$60)	52 00
28.	" Society in Nantucket, additional	3.00
28.	" Mrs. M. B. Blanchard, Harvard	30.00
28.	" Rev. J. M. L. Babcock, Rev. A. S. Ryder, and R. H. Cary, as annual memberships	3.00
29.	" Society in Walpole, Mass.	153.00
29.	" Rev. H. L. Myrick, as an annual membership	1.00
30.	" Society in Concord, Mass.	500 00
30.	" " Somerville	380.00
30.	" " Lancaster, N.H.	20.00
30.	" " Mendon, to make Rev. Richard Coleman a life member	30.00
30.	" J. A. Shaw, as an annual membership	1.00
30.	" "A Lady of the New South Church"	100.00
June 1.	" Rev. J. B. Moore and A. Mudge, as annual memberships	2.00
3.	" Society in Watertown	153.12
3.	" " Sturbridge	46.00
3.	" Thomas Brown, for India Mission	10.00
4.	" George B. Farnsworth	100.00
5.	" Rev. Dr. Hill's Society, Worcester	400.00
6.	" Mrs. Eliza Sutton, Danvers	300.00
6.	" Society in Winchester	100.00
6.	" Rev. W. H. Knapp	1.00
6.	" Rev. C. D. Bradlee, as an annual membership	1.00
10.	" Society in Milton, additional (in all \$322.40)	200.00
10.	" " Plymouth	100.00
10.	" " Brattleboro', Vt., additional (in all \$220)	20.00
10.	" " Sherborn, for Monthly Journals	12.00
11.	" " Harvard, additional (in all \$58.85)	28.85
11.	" " Waltham	154.00
12.	" " Washington, D.C.	100.00
12.	" " Northampton	83.59
12.	" " Sturbridge, additional	1.00
13.	" " West Roxbury	68.00
13.	" " Miss A. T. Otis, and Mrs. S. F. Capron, as annual memberships	2.00
14.	" A friend, for India mission	5.00
18.	" Rev. F. A. Farley, trustee, as income of Graham Fund	167.90
18.	" Rev. R. R. Shippen's Society, Worcester, including life-memberships for Merrick Bemis, M.D., and Albert Tolman	100.00
18.	" "Old friends of Mr. Dall in Dorchester," for India Mission	25.00
19.	" Society in Fall River	177 25
19.	" " Dover, N.H., for Monthly Journals	8.00
19.	" W. N. Andrews, Dover, N.H., for general purposes \$10.00	
	Indian Mission 10.00	
		20.00
20.	" Society in Greenfield	200.00